

174 ἈΓΙΩΜΙΜΗΣΙΣ.

THE 1416 a. 119

IMITATION

Of the

SAINTS.

Opened in some

Practical Meditations

Upon the death of

Mrs. ANNE BROWNE, late Wife of  
Mr. PETER BROWNE of Ham-  
mersmith.

---

By *Thomas Case, M. A.* sometimes Student  
of Christ-Church, Oxon. Minister  
of the Gospel.

---

Heb. 13. 7. *Ὁ ὢν ἡμεῖς ἦν ἡμεῖς.*

---

LONDON, Printed by A. M. 1666.

LIBRARY

OF THE

PHYSICAL SCIENCES



By Order of the Trustees of the Physical Sciences Museum

London, 18th Dec 1866

10, South Street, London, E.C.



To his honoured Friend, and Son  
in-law, Mr. Peter Browne of Ham-  
mersmith.

*Grace, Mercy, and Peace.*

SIR,

**N**OT to *revive* your sorrow for the loss of  
your precious *Tyke-Fellow*, but to *mo-*  
*derate* and *regulate* it, do these Meditati-  
ons offer themselves to your view: *Phy-*  
*sicians* say, that if *rheum* be *sweetned*,  
it cannot hurt the *lungs*; sure I am, if *grief*  
be *sweetned* and *sanctified*, it cannot hurt the  
*heart*; *Worldly* sorrow indeed may *cause* *eternal* *death*,  
but *godly* sorrow tendeth to *salvation*; <sup>2 Cor. 7. 10</sup>  
that your sorrow may be such, let me com-  
mend the reading of these Papers to *you*, and  
do you, (by holy prayer) commend them to  
God. Neither *grief* nor *mirth*, (*simply* *in*  
*themselves*) are *sinful* and *hurtful*, but as the  
*Object* or degree determines them.

Your Wife (I know) while she lived, was <sup>Ezek. 24.</sup>  
the desire of your eyes; so pleasant an Object, <sup>16.</sup>  
that I cannot but presume her very Picture  
now she is dead, will be a most *acceptable*  
*Present*; which though not drawn by a chri-  
ous Pencil, yet (I dare be bold to say) it

is so *like her* that whosoever knew her, will know whose Picture it is, at the *first-sight*; I am sure the Painter hath not flattered Her. It is a *life-Picture* (as Artists call them) taken from her face, and not by Copy. A *life-Picture* indeed; describing not the outward *Effigies* of her face but the inward *Pourtraiture* of her mind, all fair and beautiful: I commend it to your *self*, and your *Friends*; not to hang on your *Walls*, but to wear in your bosom. If the sight of it should occasion your tears, I shall not repent, because by the *sadness* of the *Countenance* the heart is made *better*, and *sorrow* will flow in the right *Channel*, not the *absence of her person*, so much as the *want of her graces*. Give me leave, by that interest she gave me in you, to enjoyn you, both the *serious*, and the *frequent* review of this *piece*; and if you joyn prayer with your contemplation, it will make you *insensibly to pass into her likeness*; for which end you will find this *Inscription* engraven round about her *Effigies*, *Whose faith follow*.

This do, *sincerely*, *vigorously*, and *perseveringly*, and I dare assure you, your *loss* will be your *gain*; which is and shall be the prayer of

Your affectionate Friend and  
Father in-Law, *Tho. Case*.





Reverend Sir,

**T**Was extreamly obliging that you honoured me with the perusal of your *Hagiomimesis*, (the occasion was sad, the improvement good) where the nature and ground of the *Imitation of Saints*, is distinctly opened, and rarely Illustrated by an excellent example; when that *digitus ferro-luteus* saw the fatal houre approaching, he cryed out, *ut se aliquis ad mortem capeflendam exemplo juvaret*, that some one would die by him, that he might learn to die by the example; and this was like him, whose name was *vir sanguinum*, a man of blood: But that brave person, that great Saint your treatise refers to, hath by the incomparable instance of her gracious behaviour, taught us all, how to die, and how to live too, which is the first and hardest lesson. *Benè vixisse, magnum est*; I judge the

Dan. 2. 42  
Sueton in  
v. Ner.

Jerome.

the same Anointing which took her up to the  
Galleries of Love, fashioning her insensibly into  
so curious a President, hath disclosed to you  
2 King. 13<sup>21</sup> this secret, of giving life by dead bones,  
preserving Religion from mortality, gathering  
flowers from the Coffin, Embalming Exam-  
ples, and finding our advantages in the severe-  
st Providences. Good Sir let me once more  
desire you to publish your Meditations on this  
subject, and the rather, because we have had  
the fire of the last day, lately represented to  
us in a dreadful figure, happily you may now at  
length provoke the present evill world to A-

Surius in mulation, and save some. Jerome espoused the  
vit. example of Hilarion. Who knows in what meth-  
ods God will please to discover himself to  
poor sinners? Will any say, (they knew not  
Hammer-Smith) you dipped your Pen too much  
in love, when you drew the fair Character of  
an endeared Child? Regard it not, æquo ani-

Sen. ep. 76. mo audienda sunt imperitorum convitia, &  
ad honesta vadenti contemnendus est iste  
contemptus. The Inhabitants of the Earth  
are so much below the cloud of witnesses, that  
Heb. 12. 1. being  $\mu\omega\pi\acute{\alpha}\zeta\omicron\rho\tau\epsilon\varsigma$  Tender eyed, they can-  
not see the glory wrapt up in it; Let the pro-  
phane say in scorn to Elisha, go up, go up  
Mop- syed. (meaning as Elias did) 'tis enough for him  
to inherit his Masters spirit, and to ha-

2 King. 2. 23.

the Ascendent in Divine Grace. Some years  
 since the merciful Providence of God gave me  
 a Summers rest in the house of that admirable  
 Person (which I ever after found to be one of  
 the hundred built upon the Land of Promise)  
 much was I there also in her last sickness,  
 and still I observed Wisdom and Holiness,  
 Gravity and Meekness, tempered in her to  
 an unparallel'd sweetness. αὐτὴ δὲ μόνη ὀυ-  
 δένδς ἐνδὲνς γενομένη, ἀλλὰ παντελῇ τῶν ἀρε-  
 τῶν κτησαμένη. A blest Pandora, a highly  
 favoured Enthumia, one that had the Other  
 spirit, the Even spirit, eodem vultus tenore,  
 etiam adversis interpellantibus persistit,  
 as was said of Socrates. The pure spirit came  
 down upon her, rather tanquam Columba,  
 then instar ignis; hers was that Dove-like,  
 Agnine spirit; pro eloquio nutus erat, with  
 what wonderful regard did she walk? Tota  
 pulcra, all fair, and ever fair, shining with  
 holiness when descended from the Mount;  
 her Manna seemed to breed no Worm;  
 Christ dwelt in her with a constant loveliness,  
 and was fairer in her, then in ten thousands!  
 She did excel to a wonder in the esteem of  
 all that conversed with her. But now she  
 fallen, she is fallen, and gone down to the  
 Chambers of the Dead. A tutto vi è rime-  
 dio,

Mat. 19.

29.

Isocr. He.

Laus.

Num. 14.

24.

In. Solin.

Polyhist.

c. 4.

Pomp.

Mel. 3. de

orbis situ.

dio, fuor che alla morte. Hasten therefore  
to us your Hagiomimesis, that the fall of  
the righteous may be the Salvation of the  
Rom. II. world, which is the hearts desire, and  
II. prayer of,

Dear S I R,

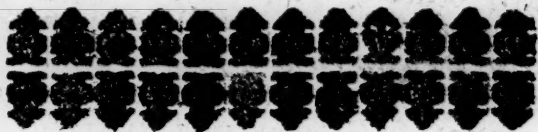
Octob. 10. 1666.

Your Servant in our Lord,  
William Woodward.



THE

4th  
of th  
prev  
casio  
foms  
posta



## THE IMITATION

Of the

## SAINTS.

Heb. 6. 12. *But followers of them who through faith and patience, inherit the promises.*

**T**HE Apostle having set before the believing *Hebrews*, a dreadful instance of *the sin, and danger of Apostacy*, from verse the 4th to verse the 8th (for the awakening of them out of their *security*, to a timely *prevention* of both) that he might not occasion prejudice and offence in their bosoms, as if he had judged them to be Apostates,

He doth two things :

B

1. He



1. He sweetly insinuates a better opinion of them, verse 9. 10. But beloved, we are perswaded better things of you, and the account of which perswasion, he gives you verse 10th for God is not unrighteous to forget your labour of love, &c.

2. Yet, That they may not think themselves altogether unconcerned in this caution, he admonisheth them to take heed of sluggishness and security (on the one side) which are the usuall snare and precipice to Apostacy, That ye be not slothfull; And then he incites them to a vigorous diligence in their Christian profession (on the other side) the way and means which God hath sanctified for the attaining of perseverance and assurance, Verse 11th. We desire that everyone of you do shew the same diligence to the full assurance of hope unto the end. The same, i. e. the same, mentioned, verse 10th Your work and labour of love: q. d. That which some of you have given abundant testimony of, I desire every one of you may give also; lest there should be any that may possibly fall short, and prove Apostate amongst you.

Or the same, i. e. which you your selves (speaking to the same individuals) have given, that ye grow not remiss and negligent

in



in your love and zeal; for then if you that have been formerly diligent and active, shall cool, and grow negligent, not only your former diligence will be a testimony against you ; but the abatement and decay of your love and zeal, may expose you to the sin and danger of *Apostacy*.

Now both these he doth, by propounding the *Pattern* of the *Saints* and *Worthies* of *God*, to their pious *Consideration* and *Imitation*. Some of whom were yet *alive*, whom he proposeth as *Presidents* to the rest among them: Yea, he proposeth *themselves* to *themselves*; their former *zeal*, to prevent their future *luke-warmness*.

Others here commended, were such of the *Primitive Heroes*, who had long before, finished their course and obtained the *Crown*: \* As *Abraham*, mentioned in the verses following my Text; and *others*, of those famous *Lights* of the *World*, implied in the word *them* ( in the Text ) *Them* who through faith and patience inherit the promises. These also the *Apostle* doth commend as standing exemplars for the believing *Hebrews*, and ( in them ) for all other *Christians*, professing the *Name* and faith of *Jesus Christ*, to follow.

\* Ego de  
patribus  
jam in cæ-  
lis agere  
hoc loco  
Apostolum  
non dubi-  
to, Bez. in  
loc.

Now, to be followers of the Saints, i nothing else but vigorously and constantly to endeavor to Imitate them in their graces, and gracious conversations: to use all diligence to be such as they were; and to do as they did, in our times and places.

*That you be followers of them, who through faith and patience, &c.*

We may look upon the words under a twofold aspect.

1. *Positive.*

2. *Relative.*

1. *Positive*, as expressing, and pressing a Duty necessary, for all Christians to practice, and that is a diligent imitation of the Saints.

2. *Relative*, as implying a Sovereign remedy, to prevent the sin and danger of Apostacy.

Take them in their *Positive* aspect, and so they present us with this Doctrinal Observation. *It is the duty of Christians to be followers of the Saints of God, who have been, or are, excellent in their Generations; Or,*

*The Graces of the Saints, whether alive or dead, they are Patterns set forth for our Imitation*

Take the words in their *Relative* aspect, and so they afford us this, Ob-

Observation, *sc.* That a diligent imitation of the Saints of God in their graces and vertues, is a special Preservative and Antidote against Apostacy.

It is the first of these I intend to insist upon ; the other will be of use, in the prosecution of this.

Doct. It is the duty of Christians to be followers of the Saints of God.

The Noun ( here, as elsewhere ) μιμηται followers, is derived from the same verb which is used, *ch.* 13. 7. μιμεῖσθε. which signifies to work according to pattern ; a metaphor borrowed from Stage-plays, where the Actors study exactly, and to the life, to express the gestures and dispositions of the persons whom they represent ; or else from Apes, who do naturally love to imitate the actions and gestures of men. Thus the Apostle calls Christians to an exact and unfeigned imitation of the Saints of God, whether departed and in Heaven, or yet surviving in the Land of the living.

This holy Imitation is frequently commanded in Scripture, 1. Cor. 4. 16. & 11. 1. Jam. 5. 10. Heb. 13. 7.

μιμηται  
1 Cor. 11. 1  
μιμεσθαι  
Heb. 13. 7.  
Called.  
ὁ ποιεῖσθαι  
μιμοί.

And for this, others are *comended*, as  
1 *Thes.* 1. 6. & 2. 14. &c.

For the opening of the Doctrine, I shall  
shew you,

- |                                                  |                                  |
|--------------------------------------------------|----------------------------------|
| 1. Why?                                          | } The Saints are to be imitated. |
| 2. Wherein                                       |                                  |
| 3. How                                           |                                  |
| 4. We shall improve it for our use and practice. |                                  |

1. *Quest.* Why? Now the *Grounds* and *Reasons* of the point, are such as these following.

1 *Ground.*  
Gods end  
in giving  
such pat-  
terns.

This was a *principal end or design* which God had in bestowing such choice and gracious qualifications upon the Saints in the world, (*scil.*) that they might serve as *patterns* for the imitation of others, who either live with them, or come after them. Hence they are called *lights*, *Phil.* 2. 15, 16.

They be like the *Pharo's*, or fires upon the Sea-coasts, to shew passengers their way in the dark night, that they may not suffer shipwrack. They are looking-glasses, by which the Saints should dress themselves. God did not bestow *graces* and *excellencies* upon them, meerly for their own sakes,

sakes, for the adorning of their own souls, and to qualifie them for their future *Glory*; (though that was one gracious design he had upon them, 2 Cor. 5. 5. Col. 1. 12.) but that by *their light*, they might shew others the way, holding forth the word of life; and by their *heat* they might warm others, and by their zeal provoke many, 2 Cor. 9. 2. your zeal hath provoked many. Therefore saith our Lord, let your light shine, &c. No man lighteth a candle to put it under a bed, or under a bushel, but on a candlestick, that it may give light unto all that are in the house. Therefore as the Saints themselves sin against Gods design (in giving them such excellent shining graces) when they do withhold their light and influence, by putting them under the bed of pleasure, or the bushel of profit. So *Standers-by*, sin against the gracious ends and purposes of Gods love in the graces of his Saints, when they do not fruitfully improve them for their own imitation.

They take the grace of God in *vain*, in his Saints; and slight and neglect the blessed helps which God hath afforded them in their passage to heaven; they regard not Gods love and care in setting up such

Pfal. 8.3,  
4.

lights in the world: whereas they should admire God in his Saints, as *David* did in the workmanship of the Creation, and cry out in that admiration, *Lord, what is man that thou art so mindfull of him!* they should Praise and glorifie God, which giveth such gifts and graces unto men. And by daily comparing themselves with these Patterns, strive to correct their errors, and to come up to further degrees of holiness and perfection.

2 Ground.  
Gods des-  
pising the  
lives of  
the Saints  
to be Re-  
corded.

2. To be sure this was one great Reason, why God took such order by the Penmen of the Holy Ghost, to have the lives and Graces of the Saints, so exactly Registered in the Scriptures, and kept upon publick record; That they might be for Patterns and Presidents to future Generations. So *Octavius Augustus* erected the Statues of the Roman Hero's, triumphall effigie. That *illorum veluti ad exemplar, & Ipse dum viveret, & insequentium atatum principes exigerentur à Civibus.* Rom. 15.4. Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope.

Rom. 15.  
4.

Even

Even the *sins* and *failings* of the *Saints* are recorded in Scripture upon this very account, 1 Cor. 10 6, 11. to be *Types* and *ensamples*, not indeed for our *imitation*, but for our *caution*: They be our *Take-heeds*, not our *Patterns*; to the intent we should not *lust* after evill things, as they also lusted, v. 6.

But now their *Gracious* and *Holy Conversations*, they are properly Registered for our *imitation*; to the intent we should tread in their *steps*, ( 1 Cor. 4. 17. For this cause have I sent unto you *Timotheus*, &c. who shall bring you into remembrance of my waies which be in *Christ* ) and might be taught by *Pattern*, as well as by *Precept*.

Thus *Abraham* stands in Scripture as a pattern for our *faith* and *self-denyal*. *David* for a pattern of our *sincerity*, a man after Gods own heart. *Enoch* of our walking with God, &c.

VVhy now, if we mind them not, and care not to imitate them, we sin against the design of the Scripture, and bid God (as it were) keep his Copies to himself, we need them not; or we desire not to follow them.



Pfal. 8.3,  
4.

lights in the world: whereas they should admire God in his Saints, as *David* did in the workmanship of the Creation, and cry out in that admiration, *Lord, what is man that thou art so mindfull of him!* they should Praise and glorifie God, which giveth such gifts and graces unto men. And by daily comparing themselves with these Patterns, strive to correct their errors, and to come up to further degrees of holiness and perfection.

2 Ground.  
Gods de-  
ficing  
faining the  
lives of  
the Saints  
to be Re-  
corded.

2. To be sure this was one great Reason, why God took such order by the Penmen of the Holy Ghost, to have the lives and Graces of the Saints, so exactly Registered in the Scriptures, and kept upon publick record; That they might be for Patterns and Presidents to future Generations. So *Octavius Augustus* erected the Statues of the Roman Hero's, triumphali effigie. That *illorum veluti ad exemplar, & Ipse dum viveret, & insequentium aetatum principes exigerentur à Civibus.* Rom. 15.4. Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might have hope.

Rom. 15.  
4.

Even



Even the *sins* and *failings* of the *Saints* are recorded in Scripture upon this very account, 1 Cor. 10 6, 11. to be *τύποι* *Types* and *ensamples*, not indeed for our *imitation*, but for our *caution*: They be our *Take-heeds*, not our *Patterns*; to the intent we should not *lust* after evill things, as they also lusted, v. 6.

But now their *Gracious* and *Holy Conversations*, they are properly Registered for our *imitation*; to the intent we should tread in their *steps*, ( 1 Cor. 4. 17. For this cause have I sent unto you *Timotheus*, &c. who shall bring you into remembrance of my waies which be in *Christ* ) and might be taught by *Pattern*, as well as by *Precept*.

Thus *Abraham* stands in Scripture as a pattern for our *faith* and *self-denyal*. *David* for a pattern of our *sincerity*, a man after *Gods own heart*. *Enoch* of our *walking with God*, &c.

VVhy now, if we mind them not, and care not to imitate them, we sin against the design of the Scripture, and bid God (as it were) keep his *Copies* to himself, we need them not; or we desire not to follow them.

3. Reason.  
Patterns  
make any  
worke  
more  
easie.

3. Reason. To be followers of the Saints is a marvelous help and furtherance in our work. His work is half done that hath a president before him; the precept possibly may be dark and obscure; but precept exemplified into a pattern and example, is plain and facile; he that runs may read.

Patterns are the commands of God made legible in the lives of the Saints: Holiness made exemplary, by which we may see how the Saints believed, how the Saints denied themselves, how they loved God, and how they contemned the world, &c.

If you would know what such graces are, look upon the Saints, and they will serve as so many Coments, and Interpreters to you. Besides, Presidents do put a kind of life into men; the very bruit creatures are animated and quickned by their fellow-creatures, their companions in labours and travel.

4. Reason.  
To prevent  
mistake.

4. Reason. It is a notable means to prevent mistakes of our own estates, and to undeceive us of false opinions of ourselves.

We are very prone to think well of ourselves, till we bring our selves and our ways

ways to the *pattern* and *exemplar* of the Saints and servants of God ; then we begin to say to our selves, Are we like the Saints in *Scripture* ? or the Saints *living* ? Do I live as they lived ? Do I deny my self as they did ? Doth my zeal for God eat me up ? Is my faith and patience like theirs, that have inherited the Promises ? Have I a *Pauls* spirit ? Oh how unlike ! what *Dwarfs* and *Pigmies* are we in comparison of them ! Surely , either these were *more* than Saints, or we are *none* : by comparing , we come to see a wide and manifest difference between them and us.

5. Reason. By imitating the Saints, *God is successively glorified in the world.* *5 Ground.* *God is successively glorified in the world.* *Abraham* glorified God in his Generation, and they that walk in the steps of faithful *Abraham*, they glorifie him successively in their Generations. Though *Abraham* be gone, and the Saints be not ; Imitation makes them live still ; *Imitation is the multiplication of the Saints* : As the Kings Picture is multiplied by taking Copies , so that when the King is dead his Effigies will be known in future Generations.

*This is the Generation of them that seek thy*

thy face, O Jacob. The followers of Jacob are his Generation : he begot them by his example and Imitation makes them his Genuine Posterity : They stand up as *wrestlers with God*, as he was. And thus Believers, the Children of Abraham his spiritual seed, his lively Pictures and Effigies in the world. *Et sic in cat.*

6 Ground.  
Imitation  
is the way  
to pre-  
vent  
slothful-  
ness.

6. Reason. Imitation is the way to cure us of *sluggishness* and *torpor* which is in our natures ; that ye be not slothful, but followers of them, &c. so in the text.

The *slothfulness* here dissuaded , is directly contrary to the forementioned diligence : And mention is therefore made of it to shew us that for the more prosperous flourishing of any Grace, the contrary sin is very carefully to be shunned.

The Tro-  
phie of  
Miltiades  
awaken-  
ed Themis-  
tocles.  
Plutarch.

If we would be diligent, we must take heed of sloth ; and if we would take heed of the sluggishness, to which our corrupt natures are so marvellously propense , we must eye the Saints, imitate them, follow them, and be slothfull if you can.

Consider what pains the Saints have taken in their several Generations. Jacob wrestled with the Angel till break of day ; Christ prayed till he sweat again. All the

the Saints in the Old and New-Testament,  
*they did much, and endured much* : take the  
 great Apostle, it would even tire one of  
 to read the Catalogue of his active and  
 passive travells in the Gospel, 2 Cor. I 1.  
 3. to the end. Oh what have the Saints  
 done and suffered in their several ages !  
 How may such Presidents both shame  
 and quicken us ! Oh their labour of love,  
 their work of faith, their patience of hope !  
 How steadfast ! How unmoveable !  
 How abundant in the work of the  
 Lord !

The keeping of such patterns still in  
 our eyes will marvellously quicken us, to  
 use all diligence in our *Christian race*.  
 Did they run after the rate that we do ?  
 Did they pray after the same rate that  
 we pray ? Did they please *themselves* ? O  
 my sluggish heart ! this pace will never  
 bring thee to heaven.

7. Reason. The close following of the  
 Saints will prevent *Apostacy* : *Joash* did  
 well all the dayes of *Jehoiadab*.

Christians look about you, ye are in great  
 danger of falling away from your own  
 steadfastness. Your temptations are many  
 and great, and the danger is dreadfull.

Here

7. Reason.  
 Imitation  
 will pre-  
 vent Apo-  
 stacy.

Here in the *Text*, the *sin*, the *punishment*, who can expound them to us?

Well, if you will stand fast, eye your *Presidents*.

See what they did and suffered in their hour of temptation, rather then turn back upon the profession of Religion. Remember what the Patriarchs, Prophets, Apostles, Martyrs of Christ have suffered, and *stand fast*. Remember how they lived! How they died! As the Apostle exhorted concerning Christ, *Heb. 11. 3.* Consider them, what they endured, lest ye faint in your mindes. Their perseverance well laid to heart, will be your *Preservative*.

8. Reason.

By this means the loss of the Saints will be less felt.

8. Reason. Our following the Saints by holy imitation, will wake them be less missed in the world, when they are taken away.

*Elijah* was less wanted because *Elisha* was endued with his spirit. *Moses* absence was recruited by *Joshua* succession.

O do you stand in the gap, and fill up the breach of them that are gone, with your gracious influences; and their absence will be the better born.

M

*My seed shall serve him*, said Christ upon the Cross, or going to it. *Psa. 22.*  
*o. q. d.* Though I am going out of the world, I shall leave a spiritual Generation behind me, that will carry on my Fathers work in the world. It was Christ his comfort upon the Cross.

9. *Reason.* By imitating of the Saints, *we our selves shall have the honour of being exemplary unto others.*

See how the one is inseparably annexed to the other in that famous *enc. mium* which the Apostle gives his *Thessalonians*, *Thes. I. 6.* *Ye became followers of us, and of the Lord*, verse 6. there he commends their piety; And what follows? Why verse 7. *So that ye became ensamples all that believe in Macedonia, &c.* where he celebrateth their Honour.

It is our grace to imitate others, it is our glory to be patterns to others. This is the Crown, the Apostle sets upon the heads of his excellent *Thessalonians*.

And it shall be your Crown also, if with an holy ambition ye contend to be followers of them who excell in vertue; or thereby you also will become standing-patterns and presidents for others imitation

9. *Reason.*  
 By imitation of others we become exemplary.



tion. The *Baptist* followed the Prophe-  
and *excelled* them; of common *Soldiers*  
you will become *Captains* and *Leaders*  
the *Lords Army*. By intensive and vigo-  
rous imitation, you will transform you-  
selves into shining and glorious *Lumina-  
ries*, by whose light others may see the  
way to Heaven.

10. *Reas.*  
Imitation  
is the  
way to  
the King-  
dom.

10. *Reason*, *This is the way to the Kingdom*. This way all the Saints and wor-  
thies of God went, and are now entre-  
into glory: the foot-steps of *Companions*  
is suggested by Christ as an infallible con-  
duct in her way. *Cant. 1. 8.* Go you in the  
Path, tread in their steps and you shall en-  
ter also. This is the encouragement which  
the text holds out.

*Be ye followers of them who through  
faith and patience inherit the Promise*  
(q. d.) *Abraham, Isaac, Jacob* and others  
of the *Primitive Heroes*, have by their hol-  
diligence and unconquerable industry in the  
wayes of holiness, attained assurance of  
*Heaven* while they lived, and possession of  
*Heaven* when they died: They have fini-  
shed their course, and received their robes  
and their *Crowns*; By faith and patience  
in well-doing, they inherit the promise.

Pre



Press hard after them, follow them close, and you shall be partakers of the inheritance with the Saints in light: You shall also in the end of your dayes, receive the end of your hope, even the Salvation of your Souls.

Thus our Lord encourageth his Soldiers, Rev. 3.v. 21. *To him that overcometh, will I grant to sit with me in my Throne, as I overcame, and am set down with my Father in his Throne.*

Follow me in my Conflict and Conquest, and you shall share with me in my Reward and Triumph. *If we be dead with Christ, we shall also live with Christ; if we suffer with him we shall also reign with him;* 2 Tim. 2.11, 12.

This may suffice for the first *Querie* Why? the Reasons and Grounds of the point.

I come now to the second *Querie*, Wherein? or in what things we are to imitate the Saints?

2. *Quest.*  
Wherein  
the Saints  
are to be  
imitated?

To which I Answer, } 1 Negatively.  
                                  } 2 Affirmatively.

*Answ.*  
*Negat.*  
wherein  
Not.

1. Negatively, The Saints are not to be imi-

imitated in *every thing*. Ex. Gra.

1. Not in  
their sins.

1. The Saints are not to be imitated in *their sins and infirmities*. The best of Gods servants have had their failings and infirmities, and they are held out in Scripture to our observation; As

Abraham's *diffidence*, Gen. 12. 11, 12, 13. ch. 20. 2. Job's *impatience*, Iob. 3. 1, 2. Noah's *transgressing by Wine*, Gen. 9. 21. Lot's *incest*, Gen. 19. 33. 35. David's *Murder and Adultery*, 2Sam. 11. 15, 4. Elijahs *Passion*. Jam. 5. 17. Peter's *denying his Lord*, Mat. 27. 70, 72, 74.

These and many other failings and falls of the Saints, are Recorded in the Book of God: But they are,

1. For the support and comfort of lapsed Christians, that reflecting upon their own surprises by temptation, they may not *despond and despair*, as if their spot were *not the spot of Gods Children*.

2. For the *caution and admonition* of all surviving generations; to the intent that we *should not presume to sin as they sinned*. 1 Cor. 10. 6.

But to be sure they stand not in the holy Register, as *Patterns and encouragements* to sin. They are our *Take-heeds*, not our *Warrants*; they tell us, here is a *Rock*, a-  
void

void it; here is a *Quick-sand*, come not near it, lest you suffer *shipwrack*. We are not to imitate the *best* in their *worst*.

2. They are not to be imitated in what they did by immediate and miraculous assistance of the Holy Ghost.

2. Not in what they did by miraculous inspiration.

As we are commanded to be followers of God as dear Children, but not in the creating of the world; not in causing the Sun to rise, and the Rain to fall, &c. that is, we must not attempt such an imitation of our heavenly Father, as being above the Sphere of the creature, the *Prerogative* only of the great God.

Our Lord commandeth us to learn of him, but not in raising the dead; not in multiplying loaves, not in casting out Devils by a word, &c. these being works which Christ did not in his *Private*, but in his *Mediatory Capacity*.

Mat. II.  
29.

So also the *Prophets*, *Apostles* and other of the Saints of God, though they be our *Standards* and *Patterns*, yet they are not to be followed in those actions which they did by virtue of an extraordinary *afflatus* or *inspiration* of the Holy Ghost; those actions being peculiar only to their extraordinary *commissions* and *functions*, and not common to them as *believers*.

Not in  
what they  
did by  
special di-  
spensation.

Psa. 75. 7

3. Neither are they to be followed in those actions which they did by special *dispensation*, or by way of *probation* and *tryal*. Ex. Gra. VVe are not to rob, spoil and take away the substance and estates of *wicked men*, (meerly *quà wicked*) because the *Israelites robbed the Egyptians*; unless we had *immediate Authority and command* for it, from him, who is the absolute and *Supream Lord* of the Creature, and may dispose of the whole Creation to whomsoever he please, *as they had*. We may not offer up our *Sons and Daughters in sacrifice to God*, because *God tempted Abraham* to offer up his *Isaac*, for *tryal* of his *obedience* and *Self-denyal*.

Nor yet again may any man or woman take a *Wife or Husband of Whoredome*, as the Prophet did, *Hos. 1. 2.* (whether in *vision* only, or in *reality* we enquire not here) unless we had the same *special dispensation* and allowance from the *Supream Law-giver*.

Thus *Negatively*, We are not to follow the Saints.

2. *Affirmatively*, Therefore, we are to imitate the Saints in *their graces* only, and in their *holy Conversations* in the world, and in whatever they did in a way of *obedience*

*dience and conformity to the revealed will of God, the standing rule of the word.*

A more distinct and particular account whereof, I shall give, before I finish this discourse.

3. *Querie. How must we imitate the Saints of God?* Answer. Here again our *Negative Rule* meets us, (*scil.*) We are not to follow the Saints *Universally*; *not all over*. And the reason is, because, *all that is in the Saints, is not Sanctity*. All that is in the *Godly*, is not *Godliness*. Saints have their *infirmities*, and in *them* they are not to be imitated.

3 Qu. How we must imitate the Saints

*The best of men, are but men at the best.* Affirmatively, Therefore our imitation of the Saints it must be but,

1. *A limited Imitation.* And that Limitation, one of the best of men (that were but men) the great Apostle hath given us in his own Person: *Be ye followers of me, (How?) as I am of Christ.* If we find holy *Paul*, not following *Christ*, he doth not require us to follow *him*. It was *Jehosopbat's* honour that he made choice of the first wayes of *David* to walk in. Indeed we have these intermediate Copies written for our *learning*: God therein con-

With limitation.

1 Cor. II. I

descending to our infirmity, lest our tender-  
cies should be too much dazled in continu-  
al beholding the transcendent brightnesse  
of the *Supream light*, 1 Joh. 1.5. But  
*God*, and *Christ*, and the *Spirit* are the  
*Supream Original Standard* of our Confor-  
mity.

*Mat. 5. 48* The *Father*. *Be you perfect as your Fa-  
ther, which is in heaven is perfect.*

*1 Pet. 1. 15* *Jesus Christ*. *As he which hath called  
you, is holy, so be ye holy in all manner of  
Conversation.*

*Rom. 8. 7.* The *Holy Ghost*. *They that are after the  
14 Spirit, do mind the things of the Spirit. And  
again, As many as are led by the Spirit are  
the Sons of God.*

Next to these, the *Saints* and *Angels* in  
Heaven, are our lights of a second magni-  
*Pet. . 3d.* tude; *Thy will be done on Earth, as it is done  
in Heaven.*

These are our exact and perfect Exem-  
plars, in which there is no defect or imper-  
fection.

But all our *Earthly Patterns* (be they  
never so excellent) have their *errors* and  
*deficiencies*; which may mislead us, if we  
follow them without due limitation. And  
therefore all these *inferiour Patterns*, are  
to be reduced to the *Original Standard* and  
*Exemplar*;

*Exemplar* ; and wherein they are found either *erroneous* or *defective* , we are to correct and perfect them by the *Original* ; we must by faith eye the *Pattern* in the *Mount* : we may imitate our *terrestrial Copies* , but we must not *terminate* in them. The Saints are *good Leaders*, but not *infallible useful Copies* , but such as have need to be corrected by the *Original*.

Our imitation of them therefore, must be *bounded by Scripture-limitation*.

2. Our Imitation of the Saints must be *exact and uniform* : though we are not to imitate the Saints in *all their actions* , yet we are to imitate them in all their *Graces*, and *gracious conversation*. *Whatsoever things are true, whatsoever things are just. Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise* in the Saints and Servants of God, these things we must think of ; and in these things we must labour *to be like unto them*. We must take heed of *Partiality*, in our following the Saints ; of *preferring one before another*, one *Saint* before another ; or one *Grace* in the Saints before another, unless it be *such Saints*, and *such*

2. Uniform.

*Nemo agit unum nisi sapiens, ceteri multiformes sunt, Sen. Ep. Phil. 4. 8.*



descending to our infirmity, lest our tender-  
cies should be too much dazled in continu-  
al beholding the transcendent brightnesse  
of the *Supream light*, 1 Joh. 1.5. But  
*God*, and *Christ*, and the *Spirit* are the  
*Supream Original Standard* of our Confor-  
mity.

*Mat. 5. 48*    *The Father. Be you perfect as your Fa-  
ther, which is in heaven is perfect.*

*1 Pet. 1. 15*    *Jesus Christ. As he which hath called  
you, is holy, so be ye holy in all manner of  
Conversation.*

*Rom. 8. 7.*    *The Holy Ghost. They that are after the  
14 Spirit, do mind the things of the Spirit. And  
again, As many as are led by the Spirit are  
the Sons of God.*

Next to these, the Saints and Angels in  
Heaven, are our lights of a second magni-  
*Petit.. 3d.*    *tude; Thy will be done on Earth, as it is done  
in Heaven.*

These are our exact and perfect Exem-  
plars, in which there is no defect or imper-  
fection.

But all our *Earthly Patterns* ( be they  
never so excellent ) have their *errors* and  
*deficiencies* ; which may mislead us, if we  
follow them without due limitation. And  
therefore all these *inferiour Patterns*, are  
to be *reduced to the Original Standard and*  
*Exemplar;*



*Exemplar* ; and wherein they are found either *erroneous* or *defective* , we are to correct and perfect them by the *Original* ; we must by faith eye the *Pattern* in the *Mount* : we may imitate our *terrestrial Copies* , but we must not *terminate* in them. The Saints are *good Leaders*, but not *infallible useful Copies* , but such as have need to be corrected by the *Original*.

Our imitation of them therefore, must be *bounded by Scripture-limitation*.

2. Our Imitation of the Saints must be *exact and uniform* : though we are not to imitate the Saints in *all their actions* , yet we are to imitate them in all their *Graces*, and *gracious conversation*. *Whatsoever things are true, whatsoever things are just. Whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise* in the Saints and Servants of God, these things we must think of ; and in these things we must labour *to be like unto them*. We must take heed of *Partiality*, in our following the Saints ; of *preferring one before another, one Saint before another* ; or one *Grace* in the Saints before another, unless it be *such Saints, and such*

2. Uniform.

*Nemo agit unum nisi sapiens, caterimul-tiformes sunt, Sen. Ep. Phil. 4. 8.*

Graces, as *God himself* hath preferred by putting upon them more abundant honour, some special remark of excellency; we must take heed of *picking* and *chusing*, taking what we please, and rejecting what we list, according to our own private fancies and interest: We must follow them in *every path*, and in *every step*, wherein they have followed the Captain of their salvation: Whether in their *doing-work*, or in their *suffering-work*. St. Paul's charge to *Timothy* will not in this case be improper for us: I charge thee before God, and the Lord Jesus Christ, and the elect Angels, that thou observe these things without preferring one before another, doing nothing by Partiality. To this end,

1 Tim. 5. 21

3. Vigorous.

3. Our *Imitation* of the Saints must be a *vigorous and industrious Imitation*. Truly to follow the Saints *fully* and *exactly*, is not a business of an easie and ordinary dispatch, it will require a vigorous and industrious intention and contention of our spirits, as a work that will take up all the faculties of our souls, and parts of our bodies: Our *Judgments* to discern (according to the word) what is to be *chosen*, and what to be *eschewed* in the Patterns we propound to ourselves: Our *Understandings*, to discover the

*the beauty and amiableness* of the Graces and Holiness that is in the Saints. Our *Memories*, to keep alwaies before our eyes these excellent Presidents, *lest at any time we let them slip*; we shall stand in need of such Looking-glasses continually, to see our faces in; we shall want our Guides at every turning, to tell us the way, when we are turning to the *right hand*, or to the *left*.

Our *Wills and Affection*, to love our Guides, to take delight and complacency in beholding these beautifull pieces; if we see no *beauty* in the *Saints*, why we should desire them, we shall never be zealous imitators of their Persons.

Our *Consciences*: we stand in need of the impartial Testimony of an awakened conscience, to *accuse* or *excuse* us according to our *fidelity* or *neglect* in this duty of so great concernment. Moreover it will cost us much *prayer, meditation, often reflection* upon our *selves, watchfull observation, self-denial, mortification, &c.* Yea, much *labour* and *pains* even of the outward man *much fasting, striving, wrestling, and watchfulness*, to carry on this great important duty, of imitating the Saints. Surely a slothful, lazy professor, will never  
make

make any earnings in so curious and laborious a work as this is.

That's highly observable in the Text; That ye be not *slothful*, but *followers* of them who through faith and patience, &c. *Sloth*, and *Imitation* of the Saint are inconsistent.

It is a matter of great labour and diligence, to be a follower of *Abraham*, *Isaac*, and *Jacob*, and all the rest of the *Heroes* and *Worthies* of God, in their faith, and patience, and other *Graces*: A delicate short spirited professour will never carry on this spiritual and blessed trade to any purpose; therefore sayes the Apostle (here) We desire that every one of you do shew the same *diligence*, &c. All the strength and industry you have, will be little enough to lay out in this arduous and excellent design.

Assure your selves, it will afford you no time for *security*, and the *indulging* of the *flesh*.

It cost the Saints much holy contention, to write and leave these excellent *Copies* to the succeeding world; and it will cost you no less industry to write *exactly* after them. You must not think to make to your selves a *religion* of your own, or  
to

to take up this imitation, and lay it down again when you please. Therefore,

4. Our Imitation of the Saints must be *constant and persevering* Imitation; so in the verse before my text.

We desire every one of you, use the same *diligence to the end*.

Where ever you cease this Imitation, you disclaim your Patterns; and expose your selves to the sin and danger of *Apostacy*.

5. Our Imitation of the Saints must be a *believing*-Imitation. As we must imitate their *Faith*, so we must have faith to *imitate them*. Faith to *realize the promise*, and faith to *believe Gods Faithfulness* and *All-sufficiency* to make good his promise; so did *Abraham, Rom. 4. 20*.

Our Imitation of the Saints will meet with *much opposition*, many *discouragements* from our *flesh*, *contradiction* from the *world*, and *opposition* from the *Devil*: We must have faith to overcome them all, or else we shall easily give out, and sit down with *shame and loss*.

Sixthly and lastly, Our Imitation of the Saints, must be a *patient* Imitation. As we must Imitate the Saints in their *Patience*, so

4. Our Imitation must be constant.

5. Believing.

6. Patient

so there is great need of *Patience* to persevere in this Imitation.

The Saints have in their several Generations met with much trouble, and persecution in following *Christ*, and so shall you in following them.

You have need therefore of *Patience*, that when ye have done the vwill of God you may receive the Promise. *Here is the Faith and Patience of the Saints*, through which they inherit the Promise. *Patience* to suffer, and faith to conquer their sufferings: Faith to believe the recompence of Reward, and *Patience* to wait till it come.

*Go ye, and do likewise.*

Thus much for the Doctrine; I come now to the Use.

I come

Come now to the *Use* of the Point.

Use 1.

And in the first place it may serve way of *Information*, to shew us, That

*All commendation of departed Saints not to be condemned.* For surely is not meerly upon their own account, that their Persons are celebrated with such remarks of honour, and their names perpetuated to posterity by a gratefull Commemoration. If it were, they are not to be envied their just *Encomiums* : Since God is pleased to set the Crown of *Glory* upon their Graces in *Heaven*, we have no cause to think it too great an honour to set the *Crown of Praise* upon their Graces here on *Earth* : Yea, we have the Divine allowance for it. Let their *workes* praise them in the *Gates*.

Prov. ult.

But it is upon an higher account that honourable mention, and Commemoration, is to be made of the Graces, and Excellencies of the Saints.

Two grounds upon which commendation of the Saints is warrantable.

1. In as much as such *Encomiums* are rather the *Commendation* of the *Grace*



2Thes.I.IO

*Grace of God in the Saints, then to the Saints themselves. And by this means Christ is glorified in his Saints, and adorned of all them which believe. And therefore not unto the Saints, not to the Saints but to the God of the Saints is all the glory to be ascribed.*

2. Because by this means others are provoked to holiness.

2. Because this Commendation of the Saints is for the *propagation of their piety and holiness* to them that do survive, and shall be born in after-generations, that they may inherit the benefit of such excellent Patterns, to provoke them to an holy Imitation.

And therefore to bury the Saints *grace* in the same *grave of Oblivion* with their bodies, is to obscure the Stars, and to rob the world of the light and influence of such glorious *Luminaries*, which God hath set up in the firmament of the Church. Yea, to *Eclipse the Sun of Righteousness Himself*, by whose aspect they shone so bright to the world.

2. Things have made commendation dangerous.

There be two ways indeed, whereby the use of the Commendation of the Saints departed, hath become pernicious to the world.

1. Whilst some greedy Preachers (for filthy lucre-sake) have turned even men

vise

vices into *vertues*; boldly making *Saints* where God hath made none. Whilest not only every *Bristol-stone* must pass for a *Diamond*, and every *Glow-worm* be magnified to a *Star*;

1. When vice passeth for vertue.

But even Drunkards, Adulterers, and Swearers, and the Covetous, (whom the Lord abhorreth) *their bodies must not be put into the grave, before their souls have been seated upon Thrones in glory.*

How many thousands, this kind of *Pulpit-flattery* hath ruined, may (not uncharitably) be presumed. Since by this means the worst of men fear not to live in the grossest sins whilest they can purchase the Priests Absolution at so cheap a rate when they come to die, and their souls be sent to Heaven by *Letters of commendation* from a *Mercenary Clergie-man* when they are dead.

2. Another way whereby Commendation of the dead hath proved so fatal to poor deceived souls, is,

Whilest *Commending of the Saints* hath superstitiously *Commenced into sacrilegious worshiping of them, and Praying to them.*

2. While commendation, hath stolen into adoration

The *Apotheosis* in *Rome Ethnic*, and *Canonization* of *Saints* in *Rome Catholique*,  
hath

...aque ali-  
unde est  
πολυθεία  
pleraq; Co-  
ceii, fun-  
orat.  
Marco. v.

hath sprung principally from this Fountain; whilest in both, the fond oppinion, and overlavish Commendation, which the present generation gave to their *Wor-thies* and *Benefactors*, have ensnared the Ignorance of succeeding generations, to judge them not unworthy of *Divine honou-* and *ador-tion*; while they thought that their translation into those Cœlestial habi-tations, could not but improve their *be-nignity* and *Power*, for the help of poor *mortals* here below, even to *Infinitude*, who were of such Heroick Influence, whilest yet amongst the Sons of men. Hence the Original of worshiping the dead, and praying to them. Save only, that the *Pride*, and *Avarice* of the latter *Pontificians*, hath prevailed with them to Canonize for *Saints*, such as they knew to be the *worst of men*; and to create them little *Deities*, who by the justest Character which could be collected out of their *Do-ctrine* and *lives*, are now amongst *Repro-bate Spirits*, suffering the vengeance of *E-ternal fire*.

Surely, *thus to commend the dead*, is no-thing less *then to blaspheme God*, and to enrich the Devils Territories with *Cast-aways*.

The

The true end of celebrating the Graces of the Saints is,

1. That God may have the *Glory*, *ἵνα αἰν-  
whilest the Saints shew forth the praises, or ἵνα.  
vertues of him who hath called them out of I Pet. 2. 9.  
darkness into his marvelous light.*

2. That the world may have the *benefit  
and advantage* of their worthy Patterns and  
Exemplars; *ut sup.*

Thanks be to God for such excellent  
helps in our way to heaven.

2. Use. It may serve to Reprove divers Use Repr.  
sorts of people.

1. Such as account the *Saints of God* I Such as  
the most dangerous kind of men in the world; account  
not fit for humane society. Surely there is the Saints  
not such a reviled, persecuted, defamed gene- the worst  
ration again under heaven; The very filth of men.  
and off-scouring of all things, the dregs, the I Cor. 4. 12.  
sordes, the scraping of the shoes; the 13.  
superfluous froth and scum, that is good for ὡς περι-  
nothing but to be cast into the fire: Yea the καθαριμα-  
more holy, the worse. The Saints are ἵνα ἵνα ὁσ-  
look't upon as the Troublers of Israel; the με παντων  
Pests of the places where they live, the περι-φυναι  
Deformities of humane society. Surely, Mal. 3. 17.  
these men are not of Gods mind, God Rev. 3. 1.  
accounts them as his Jewels, the Starrs in E 1. 16.  
his right hand, the Sons of God, the lights Phil. 2. 15.  
Mat. 5. 14

D

of

...aque ali-  
unde est  
πολυθεία  
pleraq; Co-  
ceii, fun.  
orat.  
Macco. v.

hath sprung principally from this Fountain; whilest in both, the fond oppinion, and overlavish Commendation, which the present generation gave to their *Worthies* and *Benefactors*, have ensnared the Ignorance of succeeding generations, to judge them not unworthy of *Divine honour* and *adoration*; while they thought that their translation into those Cœlestial habitations, could not but improve their *benevolence* and *Power*, for the help of poor *mortals* here below, even to *Infinitude*, who were of such Heroick Influence, whilest yet amongst the Sons of men. Hence the Original of worshiping the dead, and praying to them. Save only, that the *Pride*, and *Avarice* of the latter *Pontificians*, hath prevailed with them to Canonize for *Saints*, such as they knew to be the *worst of men*; and to create them little *Deities*, who by the justest Character which could be collected out of their *Doctrine* and *lives*, are now amongst *Reprobate Spirits*, suffering the vengeance of *Eternal fire*.

Surely, *thus to commend the dead*, is nothing less *then to blaspheme God*, and to enrich the Devils Territories with *Castaways*.

The

The true end of celebrating the Graces  
of the Saints is,

1. That God may have the *Glory*, *τῆς δόξης*  
whilest the Saints *shew forth the praises*, or *τῆς*  
*vertues of him who hath called them out of* *1 Pet. 2. 9.*  
*darkness into his marvelous light.*

2. That the world may have the *benefit*  
*and advantage* of their worthy Patterns and  
Exemplars; *ut sup.*

Thanks be to God for such excellent  
helps in our way to heaven.

2. Use. It may serve to Reprove divers Use Repr.  
sorts of people.

1. Such as account the *Saints of God* *1 Such as*  
*the most dangerous kind of men in the world;* *account*  
*not fit for humane society.* Surely there is *the Saints*  
*not such a reviled, persecuted, defamed gene-* *the worst*  
*ration again under heaven;* *of men.*  
*The very filth* *1 Cor. 4. 12.*  
*and off-scouring of all things, the dregs, the* *13.*  
*sordes, the scraping of the shoes; the* *ὡς περι-*  
*superfluous froth and scum, that is good for* *καθαίρμα-*  
*nothing but to be cast into the fire: Yea the* *τα τῶν κόσ-*  
*more holy, the worse.* The Saints are *μυπαντων*  
*look't upon as the Troublers of Israel, the* *περίψυχα*  
*Pests of the places where they live, the* *Mal. 3. 17.*  
*Deformities of humane society.* Surely, *Rev. 3. 1.*  
*these men are not of Gods mind, God* *& 1, 16.*  
*accounts them as his Jewels, the Stars in* *Phil. 2. 15.*  
*this right hand, the Sons of God, the lights* *Mat. 5. 14*

D

of

*the world*, to give light to a dark world :  
*Patterns* and *Exemplars*, worthy to be  
 held forth to the *observation* and *imitation*,  
 of the Sons of men ; (as here)

*Act. 22. 22*

*Heb. 11. 38*

*2 Cor. 4. 4.*

In a word men think the Saints not *wor-  
 thy of the world*, when in the mean time,  
 Gods thinks the *world* not *worthy of  
 them*.

Oh how hath the God of the world  
 blinded the eyes of them that believe not !

2 Such as  
 imitate  
 the worst.

2. It may serve to reprove such as do  
 not care *whom they follow*, or what *Pat-  
 terns* in the world they do imitate ; none  
 so *vile*, so *debaucht*, so *prophane*, so great  
 a derider and persecutor of holiness, but is  
 good enough to make a *Copy* for them to  
 write after ; men do as they see the major  
 part of men do, *they follow the multi-  
 tude*, as thinking it not good to be *singular*,  
 and *stricter* then their neighbours ; though  
 that be a rule upon which God hath set a  
 special brand of infamy. *Follow not a  
 multitude to do evil.*

*Exod. 23.*

2.

*Joh. 7. 48.*

Especially the *great* and *learned* men o.  
 the world ; men are prone to look upon  
*them* as infallible Guides, and do greedily  
 follow their conduct. *Have any of the  
 Rulers believed on him ?* Great men have  
 followers of their *vices*, as well as of their  
*Persons*.  
 Alas



Alas, we should take our Patterns from Heaven ; *Thy will be done on Earth as it is in Heaven* ; and the greatest of men do not care out of what filthy ditch, or from what dunghill, they take up their examples ; even from Hell it self people are not afraid to fetch their Patterns ; as proud as the Devil, as malicious as the Devil, as b'asphemous as the damned Reprobates themselves, as hating of God and goodness as the Angels that kept not their first estate, as greedy and industrious to drag others with them into perdition ! This is a lamentation and shall be for a lamentation.

3. It may reprove such, as (it may be) will imitate the Saints, but not in their Sanctity, but in their sins : Lot in his Incest, Noah in his Drunkenness, and David in his Adultery, and Peter in his denying his Master, &c. And when they have done, can quote such instances for their Authority ! Oh the wonderful perverseness that is in our Apostate natures, that men should imitate the Saints only in their deformities ! Imitate Saints only, in that wherein they are not Saints ! Is there any such thing in nature !

*Spiritus  
sunt in-  
sinceri vagi  
a cœlesti  
vigori &  
virtute de-  
stituti &c.  
ad Sola-  
men cala-  
mitatis  
sue nil de-  
desinunt  
perditi  
prodere,  
Min. Fel.*

3. Them  
that imi-  
tate the  
best, but  
in the  
worst. ]

Are there any amongst men that desire to be like others in their natural defects and deformities, be they persons never so great? Do you observe any that take delight to imitate men under *distraktion*, or *mad m'n*? Did it ever ease any that lay sick of the *Gout*, *Stone*, *Strangurie*, *Dropfie*, *Fever*, &c. to tell them that many *Noble*, *Rich*, *learned Persons* have been tormented with the like pains?

Object.

Surely, you will say, no wonder if not, since these are the *blemishes*, *infelicities* and *destruction* of the humane nature.

Answer.

And are not *mens lusts* and *corruptions* so too? Even of the Saints themselves, save only by interposition of *divine grace*, healing and restoring them! Yea, and of so much worse *nature* and *effect*, then either *intellectual* or *bodily* distempers, by how much the *soul* is better then the *body*, and *Hill* worse then *Death*; God himself testifying it from *Heaven*: And the Saints themselves, after they have recovered their *lapses*, having confest it before all the world, with greatest self-aborrencey and abasement. So foolish was I, and ignorant, and like a beast before thee, cries David when he came out of the *Sanctuary*; he is so incens'd against his sin that he cannot find

Hos. 14. 4.

Psal. 23. 3.

Rom. 1. 18

Pf. 73. 22.

find a term vile enough to reproach himself withall!

And yet is *fin* the only imitable thing men can discover in the Saints? How long ye simple ones will ye love simplicity, and *Scorners delight in scorning, and fools hate knowledge.* Prov. I. 22

Lord, who hath believed *thy* report? or to whom is the Arm of the Lord revealed?

#### 4. Reproof.

But there is yet another sort of people, that justly merit the *lash of reproof*; and they are such who though they dare not be so *bad* as to imitate the Saints in their *sins*, yet love not to be so *good*, as to imitate the Saints in their *strictness*, and holy *severity* in Religion. They think it enough to follow them in their *morality*, and *civil deportment*, to be just and true in their dealings, to be charitable to the poor, and to keep their Church (as they call it;) But their *holiness*, their *zeal*, *mortification* and *close walking with God*; to be *alwayes abounding in the work of the Lord*: Here they leave them, as deeming *these*, nothing else but the *unnecessary strains of a fruitless preciseness*, and that which may expose them to the *scandal* and disgust of the world.

4. That will follow the best but in the best.

Oh the blindness and folly of the *wisdom of the flesh*! That wherein the Saints are *most like God*, therein, only the unregenerate world careth lest to be *like unto them*!

That which God accounteth his *Glory*, (for that is his *Name, Glorious in holiness, and (therefore) fearful in praises*) the reprobate world account their *abasement*.

Oh ye Sons of men, how long will ye turn *Gods glory* into *shame*? how long will ye love vanity and seek after leasing?

Surely, *carnal men* are *Gods Antipodes*, they *stand* upon their *heads*, and *shake* their *heels* against *Heaven*! They glory in their *shame*, and are *ashamed* of their glory; they *vilifie* what they should *admire*, and *admire* what they should *vilifie*; they *imitate* whom, and *what* they should *abhor*, and *abhor* what they should *imitate*!

Ah how have the Sons of men lost not their *conscience* only, but their *judgement*! How have they divested themselves not of Religion only, but of Reason; and put-off the *Man*, as well as the *Saint*! This is a lamentation, and shall be for a lamentation! I come now to a more particular Application of this Doctrine, to our *selves* of this *family*, together with other Relations and Friends,

Friends, more especially concerned in our sorrows.

Suffer I beseech you, a *word of Exhortation*.

*Vse Exhor.*

My dearly Beloved, God hath made a fore *breach* upon us; He hath *smitten us*, and *made us sick in smiting us*. The *Crown* is fallen from our *Head*; The *Ornament of our Family* is taken away: *A Wife, a Mother, a Friend, a Guide*, the *delight of our eyes is gone*, the blessing of all her Relations at home and Acquaintance abroad! Wo unto us, for we have sinned!

And now dear Friends, *what shall we do*? Shall we *give up our selves to sorrow*? shall we lie down and *roar* as men and women that have no *hope*?

This were to *wrong our selves*. Or shall we make it our *work to forget Her*, to cast her out of our thoughts? and to bury her *memory* with her *Ashes*?

This were to *wrong Her*, who has deserved better at our hands.

Shall we then spend our thoughts and enquires where and how we may *recruit our selves* with new Relations? and to make up our *Lots* with other *Comforts*? or let out our hearts more greedily to them we have yet remaining?

This

This were infinitely to *wrong God*, and to pervert the *designes and purposes* of his grace in this severe dispensation. Or shall we, lastly, satisfy our selves with a few cold *fruitless Commendations* of the things which were excellent and praise-worthy in Her?

This were but to mock *our selves*, and *Her*, and *God* also.

Behold, therefore I will yet shew you a *more excellent way*, and it is that in my *Text*, *Be ye followers of her*; study to imitate so excellent a Pattern, as she hath left us, for me thinks I hear her crying to us out of her *grave*, or rather from *Heaven*, (where her triumphant soul is placed amongst the spirits of just men made perfect) as sometimes *Her Lord*, and *ours*, bespake his Disciples. *Joh. 13. 15. I have given you an example that you should do as I have done.*

Now therefore, that I may not beat the aire, nor spend time unprofitably (only) in *Generals*; I shall propose Her to your view, in a twofold Capacity: But with this preface, That here it must not be expected from me, that I should either proclaim her *extraction*, which was *generous*, or describe the loveliness of her person, though

though I may say with modesty, Her soul did *benè habitare*, 'twas lodged in a beautiful *habitation*; her body which was an elegant piece of natures artifice, did give (as well as receive) a *grace* to what ever she did or spake.

1. In her *Relational Capacity*.

2. In her *Personal Capacity*.

Her Relational Capacity.

In both which, you will find her worthy of your most exact and vigorous imitation. Take her

1. In her *Relational Capacity*, and there look upon her, first as a *Child*, and a most *duifull* and *obedient Child* she was, not only where the Relation was *natural*, but even where it was but *Legal* and *Adoptions*. She never *disobeyed* or *neglected* the Commands of her Parents *in the least*, vvhile she was under the charge of their education.

1. As a Child.

She was of a most *teachable* and *tractable* spirit; there was nothing of a *perverse* or *peevish disposition* in her; her *Will* vvas bound up in the *Will* of her *Parents*, and *Governours*, she had no will of her own.

She was a most exact observer of the fifth Commandment, in *honoring her Father and Mother*, in *Word*, *Gesture* and *Actions*, there was never heard an unbecoming



coming vvord fall from her lips towards them, nor undecent carriage observed, nor any thing that might be interpreted as the least defect of that honour which was due unto them by the Law of God and Nature.

But her whole deportment, was fraught with as much *sweet, reverential, pleasing* subjection to th m, as their hearts could desire.

You that are *Children*, or under the *just obligation* of Children, see you be followers of Her in this *Child-like* vertue: Keep this excellent Pattern of *filial obedience* alwayes before your eyes as a singular exemplification of the fifth Commandment, expounded by the Apostle, *Children obey*

Eph. 6. 1. 2

3.

*your Parents in the Lord, for this is right.*

Or if this Instance of obedience seems too inferiour, take that Instance of an *higher authority*. That of the *Son of God* incarnate, of whom it is said, *He went down with his Parents, and came to Nazareth, and was subject to them.*

Luk. 2. 51.

2. As a  
Wife.

2. Take her in the *Conjugal Relation*, and there you may behold Her a most *Chast, Loyal, Loving, Tender*, and (according to her audibly avowed engagement at her Marriage in the publick Assembly) *An obedient*

*obedient Wife*, as two loving *Husbands*, have successively experienced and testified.

She studied to please and not to be pleased; *Prov. 5. 19*  
*Sweet as the loving Hinde, and as the pleasant*  
*Ree.* She never dissented from them, but  
 as the word did varrant her dissent; and  
 then, (if possibly such a then there vvas,) *proposing*, rather than *opposing*; *perswading*  
 by Scripture-rule, rather than *contradicting*  
 by self-vvill.

Above all, she vvas tenderly affected to,  
 and covetuously desirous of the *Spiritual*  
*good* of her Conjugal Relations.

A true help she vvas, a *Soul-Help* unto *Gen. 2. 18.*  
 them, answering fully to the Law of her  
 Creation; themselves have successively  
 acknowledged, they have had cause to  
 bless God for her, with the excellent  
 Woman in the *Proverbs*, ch. 31. 12. She  
 did them good, and not evill all her  
 daies.

You that are *Wives*, be ye followers of  
 such a Pattern; she was subject to her own  
*Husband*, as the Church is subject to Christ.  
 As she did imitate the Church so do ye  
 imitate her.

*Wives be you obedient in all things; to*  
*your own Husbands in all things save where-*  
 in

in your obedience to them, may possibly be *disobedience* to God ; and therein, not opposing *your wills* , so much to theirs as Gods. That's not *Rebellion* against *Rulers* and *Superiours* , vvherein not the *will* so much of the *Inferiour* , gives sin a *Negative* vote as the *Conscience* , and *Conscience* rightly *informed by the word* of God.

Yoke-fellows, *Love ye one another souls*. Love one another *to heaven*, Let not the flesh go away with all your *time* , and *strength* and *affections* ; nor the elder serve the younger. *Live together as heirs of the grace of life* , that your prayers be not hindered.

1 Pet. 3.7.

3. A Governess.

3. Look upon her as a *Mistress* in her Family. She was an excellent *Governess*, her government was o' a Scripture constitution. It was made up of *sweetness* and *gravity* ; *sweetness* without *levity* or *remissness* ; *gravity* without *bitterness* and *severity*.

There was no *severity* in her discipline, save what was in the *Pattern* she proposed to them, her own *Conversation* : Indeed she was *severely good* ; her government was made up of *Intreaties*, rather than *Commands* or *Reproofs*. She knew not how to be *angry*, unless it were against *sin* ; and e-

ven

ven that she exprest rather in grief, then in passion.

Her great Care was, that her family might know God, and Jesus Christ, whom to know his life eternal. *Job. 17. 3.*

She was of a *Joshuah-like* resolution. *Jos. 24. 13.*  
*As for me and my house, we will serve the Lord.*

She thought it not enough to go to heaven alone, but laboured to carry as many as she could with her, especially them of her own Family.

To that end she was very exact and constant in Family-duties, (*sc.*) Reading the Scripture, Prayer, Catechising, as deeply sensible how gainfull God had made that Domestick duty to her own soul in the Family of her education: I say, being conscious what good she had got by being diligently instructed in the principles of Religion, she was conscientious in the discharge of that duty towards those whom God had committed to her trust, not only in a way of exercising their memories in a bare verbal repetition of words, but (according to her faculty, which verily was not ordinary in her sex) in a way of helping them to understand the sense and meaning; and by impressing upon conscience

Her exactness in family-duties.

ence what was imprinted in their memories.

In the absence of her dear Husband, she constantly performed the duty of prayer in her own person, save only when she could call in the assistance of her own pious *Pastour*, or other faithful Ministers whom the present *Providence* had cast into her neighbourhood, all which her Christian obliging converse had so marvellously endeared, that she had as many *Chaplains*, as if she had bin one of the greatest Ladies in the Land.

A true *Gospel-Sabbatarian* she was; and thought it no *Judaism* to keep the Christian *Sabbath* as an *holy Rest*, rather envying her *body*, that it should have six dayes to her *souls* one, then sacrilegiously filching out of that precious one, any parcells of time for the uses and purposes of the flesh; truth is, she counted every moment of *Sabbath-time*, 100 good for any time but *Sabbath-work*, unless it were vvhether divine indulgence had made allowance for vvorks of *Mercy* and *Necessity*. In reference to both vvich (notvvithstanding) she vvell knew how to *spiritualize* even *them* also into *Sabbath-exercises*.

Further

Further then these *two*, she durst not exact any of her servants labour : As knowing,

1. That the Sabbath vvas the *servants* privilege, as vvell as her ovvn. *Thou and thy servant, &c.*

2. That her *Servants* souls were as precious to God, as her own, and cost Jesus Christ as much blood to redeem.

Therefore she vvas careful that every one in her Family, should not only attend the *publick Ordinances*; but that they should improve the *whole overplus* of Sabbath time, in the *holy exercises* of Religion. And as God had given her an excellent faculty in *taking Sermons*, so she made it her vwork constantly to *repeat* both the former and latter Sermon to her Family, which she did vvith such a judicious accurateness, that the hearer could hardly miss in the repetition, vvhat he had heard from the *Pulpit*, at least not any head or material enlargement of the Sermon.

The other void spaces of the day she commended to her Family as *Gods* and their *own* time, for divine uses, calling upon them, to *redeem it accordingly*.

You

You that are *Governours of Families*, imitate this blessed Saint herein also. The Sabbath is exceedingly fallen amongst us, not in our *Publike Assemblies & streets* only, but even vvithin our private vvalls: *The spirit of Ignatius dyed with him.* Ἐορταζέται πῆς ἐκκλησίας τὴν κυριακὴν. Let every one that loves the Lord, sanctify the Lords-day, *Ignat. ep ad Magn.* How art thou fallen, Thou *Morning-Starr*? Thou *Queen of days*; thou *golden spot* of the week! Thou *Map of Heaven*! Thou *birth-day* of immortality! How art thou fallen!

You that love the *Lord Jesus*, and his *Resurrection*, I charge you by all that *right* and *interest* you claim in either, help to lift up the head of this glorious day of *Jebovah*; for the love of God do not put away the Pillow from under the head of this *dying day*, as you vvould not be found guilty of the blood of Christ and of his *Resurrection*; Christians, stir up yourselves for the recovery of the *life* and *honour* of this *Holy-day*.

4. As a Friend.

4. As a *Friend and Neighbour*: She vvvas of a most *sweet* and *obliging converse*. As many *loved her* as *knew her*; as ambitious she vvvas to do good offices to the *poorest*, as others are to those that can require them. But



But that vvhich vvas eminent in her converse, vvas her *profitable improvement* of it; she was not one of those professors, that with the *holy*, could shew her self *holy*; and with the *prophane*, could shew her self *prophane*; that could talk religiously in one company, and *vainly* and *frothily* with others: She was not one of them that could shape themselves into any form and garb of the present Company; but she was *gracious* and *uniform* in every Company, which providence cast her upon, spending the time in Christian and profitable Communication; alwayes either *doing good* or *receiving good*, (as opportunity served.) But if the Company were such as admitted neither; her *silence* should argue her dissent, and her withdrawment (as far as might consist with civility) should at once ease them and her self of a *burden*.

Christians, Oh that every one would herein become her *followers*: Oh what a deal of pretious time is wasted in idle talk, and foolish jestings, which are not convenient! how many precious hours are spent in vain and unprofitable complements? Yea in carnal mirth, foolish talking and jesting; which might be improv-

ed to spiritual, soul-edifying conferences; as if Christians had forgotten there were such a word in the Bible, *Let your speech be alwayes with grace, seasoned with salt*, Col. 4. 6. or that other, *Redeem the time, for the dayes are evil*, Eph. 5. 1, 15, 16. *The Lord make you wise to salvation.*

I might easily enlarge in these her *Relative* excellencies, but I must hasten.

In the second place take a view of her in her *Personal Capacity*. And there we shall find these six *Graces*, which were eminently in her, to the observation of all that knew her, *sc.*

*Holiness, Meekness, Love, Sympathy with the afflicted people of God, Faith, Patience.*

1. Her *Holiness*. she was a Christian of a *most unstained Holiness*, she wore the garment of her *Christian* profession without any *visible spot*. The common *Holiness* of the world would not serve her turn. *Modesty, Civility, Moral-righteousness, an Inoffensive Conversation*, these go far amongst the common sort of professors, and I wish many that would pass for Saints did not fall short of these. Though it is a very sad thing, to fall short

of them that fall short of Heaven; unless your Righteousness exceed this Righteousness, you cannot enter, &c. Blessed be God, the Righteousness of this precious servant of Christ was of another make, a purity she contended after of a peculiar strain; zealous of good works; an Holiness that containeth all those excellencies which God sets any store by; an Holiness conversant about the whole will of God, proving what is that good, and acceptable, and perfect will of God.

She made Religion her business, Her one onely necessary thing: She pursued an Holiness that comes up to its Pattern, the Pattern in the Mount: As he that called you is Holy, so be you Holy in all manner of conversation, and again, Be ye perfect as your Heavenly Father is perfect. She was in all things as becometh women professing the Gospel, adorned with good works. And to this end with the Holy Apostle, She forgot the things that were behind, and pressed toward the Mark, for the prize of the High-calling of God in Christ Jesus. Let the same mind be in you (my beloved) that was in this handmaid of Jesus Christ; and do ye follow her, as she followed the blessed Apostle.

Mat. 5. 20

Tit. 2. 14.

1 Pet. 2. 9.

Rom. 12. 2

1 Pet. 1. 14

15.

Mat. 5. 6.

1 Tim. 2. 10

Num. 12.

3.

A Second grace wherein she did excell, (and indeed excell) was the grace of *Meekness*; she was of a *Mose-like* spirit, *meek* to a *None-such*.

1. Pet. 3. 4.

She was *rarely* angry, *never* in her *own Cause*, and when in *Gods*, she exprest it in *grief*, rather than in *passion*; she could provoke her *zeal*, but not transport her into any *undecent excess*. In her own concerns she had that absolute dominion over her own spirit, that as she knew not how to *give offence*, so she could not easily *take any*; or if any at any time were *worth taking*, it was sooner *forgot* than *acknowledged*; she was of so *serene* a temper, that an *angry word* was hardly ever heard from her *lips*; or an *angry look* ever seen in her *face*. Oh how *aimable* did the *ornament of a meek and quiet spirit* render her in the eyes of *God and Man*!

*Taliter pigmentatæ  
Deum habebitis Amatores.  
Tert. de cul. fam.*

She was a rich Cabinet of heavenly Jewels, but she knew it not; She was of as mean esteem in her *own eye*, as she was honourable in the eyes of all beholders.

You that are of her Sex and Relation, Oh that you would strive to *imitate* her in this grace also; beautified with this *Complexion*;

plexion; God, and Angels, and men cannot chuse but be in love with you

3. The Grace of *Love* was transcendently in her.

1. Her *Love* to God, she loved him exceedingly whom she could not love excessively.

2. Her *Love* to Jesus Christ, who had loved her so passionately that he died for love of her, and washed her from her sins in his own blood. But because he loves Christ too little, that loveth him for any thing but for himself; This precious Christian loved Him not only for what he did, but for what he was; His Person as well as his *Portion*: She loved him for his *Loveliness*, as well as for his *Love*, she looked upon Christ with the Spouses eyes, fairer then the Children of men, &c. The chiefest of ten Thousand, The only precious one of her Soul.

Rev. 1. 6.

Minus te  
amat Do-  
mine qui  
aliquid a-  
mat quod  
non propter  
te amat.

Aug.  
Psa. 45. 2.  
Cant. 3.  
Cant. 5. 10

Her love to Christ had marvelously consumed her love to the *World*: She was in a great degree (with the Holy Apostle) *Crucified to the world, and the world to her.*

God had given a competent portion of the world to her, but she (blessed be God) made it not her *portion*. She gave

but very little of her *Love* to the vworld; but *possess* the vworld as if she *possess* it not : In this only she vvas (holily) *proud* , that she thought her love *too good* for the *world*. Her love to Christ had vvonderfully vvasted and vweakned *Self-love*. *Self* vvas a very small concern to her. None had less interest in her self , then her self.

3. Her Love to the *Publick Assemblies*, and *Publick Ordinances* ; Her word was that of Holy David , *Lord I have loved*  
*Psa. 26.8. the habitation of thy House, and the place*  
*where thine honour dwelleth.*

4. *Love to the Saints* : All her delight was in them that *excel in vertue*. A vile  
*Psal. 138.2. person was contemned in her eyes, but she ho-*  
*37.15.4. noured them that fear the Lord.* She chose not her Company by their *greatness*, but by their *goodness* ; a poor Saint was a more welcome guest to her, then a *proud sinner*; she loved Saints for their *Sanctity* ; the more *holy*, the more her heart was knit unto them.

5. Her love to the *faithful Ministers* of the Gospel was very eminent, the very feet of them that bring good tidings, that publish peace, that bring good tidings of good, that publish salvation, were very beautiful

*tiful in her eyes ; their Persons and Converse was honourable to her above many.*

A fourth eminent, was Sympathy with the *afflicted Churches* and servants of Jesus Christ. In all their afflictions she was afflicted ; her bowels were troubled for them : Yea, *she was in pain*, like a woman in *travel* ; who was weak, and she was not weak ? who was afflicted, and she burnt not ? she was read in that *Chapter of Remembrance* ( as one calls it ) *Heb. 13. 3.* She remembered them that are in bonds, as bound with them ; and them who suffer adversity, as her self also in the made body.

Surely this *fellow-feeling* with the afflicted people of God, was not more her *duty* then her *Character* ; she was a Christian made up of *bowels*.

It is verily thought, the *Churches sickness*, was *her death*. Queen *Mary* said (upon her death-bed) that if they opened her, when she was dead, they would find *Calais written upon her heart*. If this precious Creature had been opened when she was dead, you might have found *Sion* written upon her heart. So true a Mourner she was in *Sion*, and for



*Sion*, that she even *mourned her self to death*.

Oh imitate her in this grace, all ye that love the Lord Jesus. Behold she whom your Lord loveth is sick, sick not of Love only but of persecution. There is not that part of the true Church of Christ under heaven, upon which the hour of temptation is not in an eminent manner. The sinners in *Sion* abound every where; pray ye that the number of the mourners in *Sion* may abound more and more. And ye that are the Lords Remembrancers, behold you have your Commission, keep not silence and give him no rest till he establish, and till he make *Jerusalem a praise in the Earth*: How willing is God to be overcome, that bids his people wrestle? How desirous is God to grant, that commands his supplicants to take no denial at his hands, nor suffer him as it were to live a quiet day in Heaven, till he gives Rest to his Church upon Earth! Improve your Commission, O ye Saints of God, cry a loud, spare not, beg of Jesus Christ, that King of Saints, that he would bow the heavens, and come down, or ever his Spouse die, that he would take her up in his Arms, wipe off dust from her face, tears

*Isa. 62. 6,*  
7.

tears from her eyes, and blood from her wounds.

Oh *forget not Jerusalem*, lest your Right-hand forget her cunning, plead hard for her, lest your tongue cleave to the roof of your mouth : Oh *prefer Jerusalem above your chief joy*. Ps. 137. 5, 6.

5. She was a woman of *great Faith*, the life she lived in the flesh was a *life of Faith* : In her *natural life*, in all the *public calamities* of the times, and *private afflictions* upon her own person, as she was a woman of much *sorrow* ; God having exercised her with sharp trials and afflictions in the married estate ; Frequent *Abortions*, *loss of Children*, and (that which must needs follow) a feeble *distempered body*, &c. I say in all these she lived by faith, and was more than Conqueress through him that loved her : All her afflictions were but the *trials* and *triumph* of her Faith.

Faith it was that which kept her Vessel so *steady* in the midst of all the Waves and Billows which fell upon her in her passage, that in them all she was observed by all the standers by, to be of an *even tranquil spirit*, not *transported* with joy in her *better times*, nor *dejected* with sorrow

sorrow in her worse, but (that which was said to be Queen *Elizabeths* Motto, was really her temper and felicity, *Semper Eadem*, she was still the same.

In her *spiritual life*, she lived much by *Faith*; when she could not see, she did *believe*, and when in *darkness*, and had *no light*, she could *trust in the name of the Lord*, and *stay upon her God*.

Isa. 50. 10.

But in this did the excellency of her *Faith* consist, she durst not believe without a promise, nor the promise without the qualification, in some good degree. *Faith* without a promise she believed was not *Faith*, but *Fancy*; not believing, but presuming: This she believed, and therefore never durst believe further then she had a word for it: Hence she made the promises her daily study.

Hear this all you that take up your salvation upon trust, and swim down the stream of security, not working out your salvation with fear and trembling; but think it enough to hope well, and to believe you do believe, &c. and what will ye do in the latter end? When your *Faith* will prove but fancy, and your hope but as the *Spiders Webb*, wrought out of your own bowels, and blown away with the least

blast

of temptation? Take heed, deceive not your selves with *shadows* instead of *substances*: what good will it do you to go down to the Grave with a lie in your Right-hand; one Grain of *Faith* well tryed, is more worth then a pound of *Faith* taken up upon trust.

The sixth and last Grace which I shall *hint* to you, (though herein I do both her and you wrong) is her *Patience*. Truly, her life and her death was nothing else but a Lecture of humility.

I told you before, that her life (from almost the first of her married estate) was a life of suffering: Not truly, by reason of the least *unsuitableness* in the Conjugal relation, nor meerly in regard of *Abortion*, and *loss of Children*, both which she bare with a gracious chearfulness in submission to her Heavenly Father; but also in respect of an *infirm Constitution* which she carried about her; inso-much that when the time of her dissolution came, it appeared to her learned *Physicians*, that her *dying sickness* was nothing else but a *Complication of her diseases* now come to the *birth*, which had for near *Twenty years* before bin *breeding* and *ripening* in her tender body; which  
though

though they did (not seldom) make a visible impression upon nature ; yet she did carry with so *ingenuous a dissimulation*, that her nearest Relations could hardly discover any *habitual distemper* prevailing upon her, but judg'd it only some *accidental error* in nature, easily capable of correction by prudent observation.

But at length, those sparks which for many years lay *smoking* and *kindling within*, brake out into a *flame*, and for near twenty weeks together by degrees, prevailed upon the Walls of her feeble Tabernacle, the anguish whereof, though (at times) it was beyond expression full of bitterness and torment ; yet she sustained it with such an invincible sweetness of patience, as did flatter her friends into a delusive hope, that her sickness was not mortal, untill the dissolution of nature convinced them of their too easiness.

Luk. 21.

19.

She had a *peculiar patience of her own*, and that patience gave her the possession of her soul ; so that in her sharpest conflicts with pain and sickness, though (as an holy Minister said of himself) she might (possibly) groan, yet she did not

groan

*grumble*; an impatient complaint was never heard from her lips ; but if asked , how is it ? Her answer was the Holy *Martyrs* word, mixt up of *Patience* and *Faith* ; It is well , and it will be better . It is well , there was her *patience*, and it will be better there was her *Faith* : *Through both* which (as in the Text) *She inherits the Promise*.

I might easily enlarge the *Catalogue* of her *Vertues*; she was of great *wisdom* and *judgement*, not as a *Woman* only, in managing all her affairs with *Discretion* , but (much more) as a *Christian* woman. She was not a light *Sceptical* professour , nor one that took up her Religion upon *trust* or *imitation* : She *knew what she believed*, and having weighed her principles in the *balance* of the *Sanctuary* ; and tried them by the *touch-stone* of the holy Scriptures (*which from her youth she had known*) she became rooted and grounded in the *Faith*, and stood *unmoveable* and *unshaken* against all the blasts and storms of *seduction* ; Able not only to give an answer to every one that might (*rationaly*) ask her a reason of the hope that was in her with *meekness* and *fear*, but as a good proficient in *Christs School*, to make an *Apology* for the

Her Wisdom and Judgment

Joh. 4.

2Tim. 3. 15

1Pet. 3. 15.

the truths she had learned from the Gospel of Jesus Christ.

Her Temperance and Sobriety.

In *Temperance and Sobriety*, she exceeded many, not only of the ordinary rate of women, but even of such as (not without cause) have the repute of Religion.

In Apparel.

In her *Habit*, she affected nothing of the *pride and curiosity* of the present generation. Accounting it more honour to beautify her *Attire*, then to owe any *beauty* to it. Nor was she in love with any *fashion*, but that which the examples of the most pious and modest of her rank commended to her.

Temperance.

She was of great temperance in her diet, she did as much disgust whatever might favor of *delicacy* and *indulgence* to the flesh, as the delicate do what is mean and ordinary, eating and drinking at such a rate, as one whom not *Nature* only had dieted, but *Grace*.

Providence.

*Provident* she was without *avarice*; frugal, not that she might get the more goods, but that she might do the more good; accounting that her best riches, not which she laid up for her self, but that which she laid out for God. Her *Charity* was very extensive, not knowing any other li-

Charity.

mits,



mits, but want of opportunity; nor any other partiality but the Household of Faith. Gal. 6. 10.

Her Mercy refused not the lowest offer, to the lowest object; her enquiry being not what the person was, but what was the need? She thought it no robbery to impoverish her self, that she might make others rich. Mercy.

She had a tender, and yet an Heroick Spirit; she feared nothing but sin, and could bear any thing but Gods dishonour and the reproach of Religion. A Coward she was, when Christ (possibly) might suffer by her; but courageous, when she was called to suffer any thing for Christ. Heroick spirit.

Her whole deportment was made up of Sweetness and Gravity, which put such a Grace upon her, that she Commenced a Matron in Religion, before her time; as if nature had over reckoned it self one age of her life at least, and took the degree of old age, before she was forty. Gravity.

Lastly, Her sincerity commended her to God and Man. She was fully as much as she appeared to be; to God without hipocrisie; to Man without fraud; a true Nathaniel, in whose spirit there was no guile. Her sincerity.

These

Her  
Death.

*These Vertues*, as they were eminent in her, so they deserve a larger share in her just Character; but it is time to give you some account of her *Death*; of which though much might be spoken worthy observation, yet take the Epitome of it in a few words. Three things she did upon her *Death-Bed*.

The *first thing* she did, was to give a *clear and full account of the work of Grace* wrought in her soul, both in the *Methods* and *Progress* of it.

The *foundation* whereof she acknowledged was laid in the Catechistical principles of her Parental education; the *rudiments of Religion*, were by *their* care and *her* diligence, so distinctly imprinted in her *understanding*, that they became a good *foundation*, upon which the *superstructure* of more practical and spiritual truths of the Gospel, were more *prosperously* and *fruitfully* raised.

After that by *Precept* and *Pattern* she had learned the necessity of *secret duties*, *instruction* and *experience* soon taught her the insignificance of them, without regard to the *manner*, as well as to the *matter*.

From thenceforth she began seriously to study a *Duty-frame of spirit*, and to eye

eye the *Pattern in the Mount.* John  
4. 24.

After this, notwithstanding in the progress of the Ministry under which she lived during the time of her single state) she found her self at a *loss*, the Holy Ghost convincing her of a present absolute and indispensable need of Jesus Christ in point of *Righteousness*. She well perceived her own Righteousness too short a garment to cover her nakedness from the all-piercing eye of *Divine Justice*. From thenceforth (with the Apostle) she accounted all things (even the best of her own Righteousness) but *loss and dung* that she might *win Christ*, and be found in him not having her own Righteousness which is of the Law, but that which is through the Faith of *Christ, the Righteousness which is of God by Faith*.

But the Conviction stayed not long there, but soon was improved by the same spirit into a Conviction, and discovery of the *beauty and excellencies* that is in *Jesus Christ*. A *Christ* she must have as a fountain of *Holiness*, as well as of *Happiness*; for a *Sovereign* as well as for a *Saviour*, for his *Person*, as well as for

According to the Original Method asserted by our Lord, *Joh. 16. 9, 10, 11.*

his *Portion* : A Christ for *Himself*, as well as for *Her self*; she was *sick of Love*.

But yet further, *Interest* would not serve her turn without *evidence*; *Scripture evidence*. This she now made her business, she was very diligent to bring her *Hopes* and *Evidences* to the *Scripture*, and to *compare them* and the *word* together, by the light whereof as she discovered any *fault* or *defect* in them or cause to be jealous of them; She repaired to the judicious faithful Ministers of the Gospel, for the help of their judgement; especially that near and tender Relation, whom she trusted (above any) with her spiritual concerns, whom she acknowledged God had made of singular use and advantage to her in the doubts and difficulties of this nature.

But above all, she constantly made her address to *Him*, whose *Name* and *Office* is, The *searcher of Hearts*, and tryer of the *Reins*, with holy *David's* Petition; *Search me O God, and know my Heart; try me, and know my Thoughts: And set if there be any way of wickedness in me, and lead me in the way everlasting.*

From *evidence* at length, she put in for *assurance*; in the serious and vigorous

Psa. 139.  
23, 24.

, pur-

pursuit whereof, *death met her*, as well in the midst of her *work*, as of her *dayes*; *unexpectedly indeed*, but (blessed be God) not *unpreparedly*, and though her sickness was not fraught with extraordinary *joyes* and *ravishments*: Yet she was sustained with a *sweet peace and serenity of Spirit*, which God did not permit Satan to interrupt all her sickness long; and this was not the fruit of a *blind unsensible security*, (as in most that cry up a *Lamb-like death*) for *she was able to give answer to any one that asked her reason of the hope that was in her, with meekness and judgement.*

1 Pet. 3. 15.

It was the account she her self gave, why neither in her *sickness* nor *health*, she had experienc't any great *raptures* or extraordinary *joyes* of the *Spirit of Adoption*, as some do; for (said she) neither was *I brought* in with any extraordinary terrors or tremblings of the *spirit of bondage*: Nevertheless it pleased the Lord not to leave *Himself*, nor his poor *Handmaid* without *witness*; not only in giving her a *sweet serenity* of spirit, insomuch that she suffered no *Eclipse* of that *Sun of Righteousness*; (in all the time of her confinement to her Chamber) who *Himself* (upon the *Cross*) suffered an Eclipse

of the light of his *Fathers Countenance*, at what time He cried out (to the astonishment of *Heaven and Earth*) *My God, my God, why hast thou forsaken me?* But much more, in vouchsafing her some immediate *irradiations* of his *face and favour*, on the evening before she died; at what time, a gracious intimate friend, sitting at a little distance from her Bed-side, forbearing to speak to her, knowing her to be very much spent, and supposing her to be in a slumber; at length she opened her eyes, (as if it had bin out of a sleep) and seeing her friend whom she loved sitting by, she bespake her thus: *Oh my dear friend! are you there? I have had a full answer of all my prayers; God hath not denyed me any of the requests of my soul, but hath fully satisfied my desires. Hath he so, (said her friend?) Then I hope he hath heard you, in that you feared;* (meaning the *fear of death*, which formerly had held her in some bondage, Heb. 2. 14.) *She replied, He hath, He hath; I know whom I have believed, and I am now going to him, and I shall see him (shortly) with these very eyes. You that have prayed to God for me, I desire you would joyn with me in giving him praise for*

To your  
God and  
my God,  
to your  
Father &  
my Fa-  
ther:  
These  
Words she  
often used

for this *gratious answer of peace, vouchsafed me, poor me!*

She added moreover, she did not desire prayer for the *Continuance of life*; but that she might be resigned *up to God in prayer*, and might be *accepted in the beloved*. And resigned up she was in a *solemn manner*; first, by several godly Ministers then present; and last of all by that *hand* which by the power of the Holy Ghost had *Midwived* her into Christ in her *Regeneration*; during all which time, her spirit accompanied that *solemn transaction*, with *strong and vigorous affections*, to the extream expence of her natural spirits; and when all was finished, being asked, whether she had gone along with the Petition which had bin lifted up to God for her? She answered, *Yes, I bless God I have*, they were very sweet and precious: The Lord return your kindness and love into your bosom a thousand fold.

Eph. i. 6.

Whereupon leaving her to try what rest she could take, being very much wasted in her spirits; we had not bin long in our Beds ere we were call'd out in hast to take our last leave of her; but her precious soul, impatient of longer distance



from her Beloved, did upon [her] Lords day in the morning as early as the *light* might serve to *denominate* it *day*, take its flight to the *mountains of spices*, there to celebrate an *eternal Sabbath* in the bosom and embraces of her *Heavenly-Bridegroom*.

A Second thing she did upon her *Dying-Bed*, was before the Lord Jesus Christ, his Elect Angels, and those Christians which were about her, to make a *full and clear Profession of her Faith*. Wherein, though she took the *Creed* (commonly called *Apostolical*) for her *Text*: Yet she did not content her self to do it in that *steril verbal* way, of a literal repetition, (as the mode of most ignorant people is) but upon every *Article and Clause*, as she went, enlarged her self in so spiritual and savory a Paraphrase of her own, as did marvellously affect the hearers, in so much that they afterward accused themselves of robbery against their own souls, that they had not taken the paines to make that *legible* to their *eyes*, which she had made *audible* to their *ears*.

Her third and last dying work was, to give *Counsels and Instructions* to her *surviving Relations* that were about her; which

which were so *full, serious and suitable*, that she seemed (as indeed she was) to be acted *above her self, her spiritual and Heavenly self*, acting the *weak Organ* of her *body*, as long as there was any passive capacity left in it.

In a word, she hath left as many Mour-ners behind her, as knew her, whether *good or bad*. The worst in the place where she lived, have given her this Testimony, That if *she be not gone to Heaven, never any went thither*; which puts us to find out a new exposition of our Lords Text, *Woe unto you, when all men shall speak well of you, &c.* As for you Beloved, remember the Text, and make it your work to be her followers, to imitate her in her *Graces and gracious Conversation*, whose Faith follow, *Heb. 13. 7*. It is time to conclude. But though I have given you divers *Motives* in the *Grounds and Reasons* of the *Doctrine*; yet for your special *pro-vocation and encouragement*, who are of her *Family* and dear *Relations*, give me leave to add some special *Incentives* and *Considerations*, to quicken you to a vigo-rous imitation of so excellent a Pattern.

It were a fruitless sorrow to go to the Sepulchre (with *Mary*) to *weep there*: It *Joh. 11. 13*

is a more profitable work, to enquire how we may recruit our loss; how we may expound *Sampsons Riddle* to get meat out of the Eater, and out of the *str. ng, sweetness*; how to make a gain of our great affliction; and that is the thing I would gladly press upon you in a few *Motives and Considerations*.

First, Without a serious imitation of her pious example, *that which was our mercy and privilege in the enjoying of her*, will turn to our *sin* and the *aggravation* of our loss. It is said of *Noah*, He condemned the *World*, &c. How? his *Preaching* and his *Pattern*, being not followed, should rise up in judgement against that *Reprobate generation*, and *condemn them*; so likewise our Lord tells the impenitent *Jews* that the *Men of Niniveh*, and the *Queen of the South* should rise up in judgement with that generation, and *condemn them*. (*i. e.*) The example of those poor *Insidels* not prevailing with them, to move them to repentance, and timely and serious diligence in the great concerns of salvation (having *Christ himself*, a greater then *Jonas* or *Solomon* to be their *Preacher*) should in the day of judgement rise up as a *witness*, and an aggravation of their *obstinate impenitency*.

Dear

Heb. 11. 7.  
καλέσεν  
Ἰὼν καὶ  
Νόε.

Mat. 12,  
21, 22.

Dear Sirs, We have had the light of this most *excellent pattern*, shining within our Walls for diverse years last past, (some of us more, some fewer) give me leave to tell you, even *weeping*, that if it leave no *bettering influence* upon us, it will give in a *judicial testimony* against us in the great day.

She hath bin a *witness from God to us*, if (by a practical improvement of what we have seen divine and excellent in her) we receive not her *testimony*, she will be a witness for God against us, when our Lord shall come to call us to an account. And O how terrible will that be! What a dreadful addition to our misery; when to the loss of such a *blessing* shall be added the *Curse* of our *non-improvement of it*!

Friends, it had been better never to have been *Mother* to such a *Child*, never to have been *Husband* to such a *Wife*, never to have been adopted to such a *Mother*, or *Servant* to such a *Mistress*, never to have enjoyed fellowship with such a friend; then, (when all is done) to have her come in as a *witness against us*, in the great day of Judgement.

Oh to have bin possest of such a mercy so many years, (as it were for no other  
end

end then to render our sin the greater, and our condemnation the more grievous! that the very remembrance of her should add to our torment, this will be intolerable! Oh that the serious consideration of our danger, might awaken us to a fruitful contention of being like her!

2. *Motive.*

It will prevent a double sin.

1 Envy.

A Second *Motive*, This will prevent a double sin.

The first is that whereby we are very apt to *envy the praises of them which are better then our selves.*

Jam. 4. 5.

The Scripture observes such a baseness in our degenerate natures, *the spirit that dwelleth in us lusteth to envy.* It is usual in Scripture to call the *bent* and *strong inclination* of the soul (either to good or evil) (*Spirit*,) so it calls a *worldly* frame of heart *the spirit of the world.* An *whorish* disposition the *spirit of whoredome*, frowardness of heart a *perverse spirit*, &c.

1 Car. 2. 12

Hos. 4. 12.

Isa. 19. 14.

So here, a malignant disposition towards others, *a spirit lusting to envy*; carrying men strongly to *fret*, and *envy* at the *graces* or *praises* of our brethren. We have it as soon as we come into the world, and it is an hard matter to kill it wholly, before we die our selves; it is almost an epidemical disease: *we cannot bear the praises of them that out-shine us.* And

And there is *pride*, and *self-love* at the bottom of it, whereby we are ready to think, that those Eulogies and Commendations which are ascribed to *others*, are due rather to *our selves*; the Laurel of praises would better become our Temples. Hence Saint *James*, having mentioned *envy*, speaks in the verse immediately following, of *pride*, as the root of that bitter fruit; *God resists the proud*, &c. Hence the *humble mans* question is, *Who am I?* The *proud mans* question is, *Who am I not?* Am not I as good as such a one? Wherein am I inferiour to such and such? *Hath the Lord indeed spoken only by Moses?* *hath he not spoken also by us?* Thus *Aaron* and *Mirian* envyed *Moses*.

Num. 12.  
2.

It is a sin as the Text that *dwelleth* in the Saints, but it *reigns* in the wicked; the Devils proper sin: He is an envious spirit, envying *God* his *glory*, and the *Saints* their *felicity* and *honour*; the Devil first envyed us the favour of *God*, and ever since we have envyed one another.

Jam. 4.5.  
*Ad solamen calamitatis  
sua non desinit per-  
ditus per-  
dere, Men.  
Fel. Ost.*

Well, it is our disease: Yea, but an holy *imitation* of our *bettors*, will help us to mortifie and cure it by an humble and conscientious reflection upon our selves: Thus, *I am ready to envy them which excel*

cel in grace , but am I as careful to imitate them ; their graces and excellencies will carry them to heaven , but my envy may sink me to Hell, from whence it came; while I should imitate the Saints in their graces, behold I imitate the Devil, in envying those graces ! Ah what will become of such a wretch as I am !

2. Sin.  
Flattery.

A second sin, which Imitation of those that excel us, will (happily) prevent, is that *whereby we are prone to rest in a sleight commendation of their persons.* If we give them a few good words ; If we can but say, Oh such a Minister was an excellent Preacher, he had a rare gift in prayer, a man of admirable parts, and of singular piety , &c. Such a man was a man of great worth and incomparable abilities ! Such a woman was a woman of a meek spirit, one that had much communion with God, an holy woman, of large bowels and compassions to the afflicted Church and people of God, &c. I say, if we can but give them a good Character, though we never contend after an holy imitation of their virtues , we think we have done enough, and there's an end.

But my Beloved know we thus much.  
First that *Commendation without Imitation*



tation, is but an *unprofitable Complement*, *Jam.2.16*  
 just such another thing as ( in the matter  
 of Charity ) is as Saint James his, *Be ye  
 warmed, be ye filled*, and give them nei-  
 ther *fire* nor *food*, &c. or like an handful  
 of flowers strewed upon the Graves of  
 the dead, which makes the Corps smell  
 never the *sweeter*.

Secondly, *Yea Commendation* without  
*Imitation*, is but our *Condemnation*; we  
 condemn our selves of *gross hypocrisie*,  
 while we commend them; for if we be-  
 lieve *that precious*, which we commend,  
 why do we not *imitate them*? If we do not,  
 why do we commend them? Thou Hypo-  
 cite why doth thy tongue belie thy heart?  
 or thy life contradieth thy tongue? *Out of  
 thine own mouth thou shalt be condemned.*

For the curing therefore of this vanity,  
 apply we our selves to a sincere and indu-  
 strious following of their gracious ex-  
 amples. If we did really believe that  
 conformity to them were our *duty*, and  
 that such choice Patterns (whether of the  
 departed, or of the *surviving Saints*) were  
 a *talent* for which we must be responsible  
 to our *Lord*, (as well as for the Word and  
 Sacraments, and other helps to salvation)  
 that our *non-improvement of our Patterns*  
 as

as well as of our *Precepts*, will render us *unprofitable servants*; it would frighten us out of our torpor and sluggishness, and make us tremble to satisfy our selves with a frigid and fruitless commendation of their shining excellencies.

3. *Motive.*  
Imitation  
makes the  
absent  
person,  
present.

A Third *Motive*, By a *faithful imitation of her vertues*, we may still enjoy our *lost Relation*. Imitation (like Faith) brings the *object* and the *faculty* together. The Limner draws not his *Picture* without the *Person* or the *Effigies* before him: Imitation makes absent persons to dwell together; by our imitation of our deceased Relation, we may preserve our *converse* with her, and she being dead, will yet speak with us; & that in a more excellent manner, then while she was yet in the body: We may have Communion with her *pure, spiritual, unmixt self*; her self abstracted from what ever was *carnal* or *terene* in her; a communion of an higher & more Angelical nature & advantage, then that which the best of Saints are capable of in this lower region; what *Prelation* the Apostle ascribeth to the Communion, which the Apostles and other Saints had with *Christ* after his *Ascension*, above that which they attained, while he was with them on *earth*;  
namely,

namely, that whereas the converse they had with him in the *dayes of his flesh*, was but after the flesh, in a Civil, Natural, Humane way; such as poor, weak, ignorant, indigent servants have with a rich, powerful, wise bountiful Lord; (they converse not with him in his *Divine* or *Mediatory* capacity as he came into the world to *save sinners*; nor improved the converse they had to *heavenly uses*:) But when he was exalted to the Right-Hand of the Majesty on High, they enjoyed *Communion* with him in a *spiritual* and *saving manner*, befitting the Majesty of that State, to which he was exalted: *Truly our Fellowship is with the Father, and with his Son Jesus Christ*; with the Father *by* the Son, with the Son *in* the Father; *mysterious* and *beautiful*

1 Joh. 1. 3.

I say, in such a *prelation* (in an Evangelical proportion) stands that converse and fellowship which we may enjoy with our deceased friend, now unclothed and stript of what ever was *Earthly*, or *savoured of corruption*, by minding and imitating what was of an heavenly and divine extraction in her. Yea such a Communion we may have with her in our degree, (setting aside what is earthly and carnal in our selves)

Heb. 12.  
23.

selves) as her self now enjoyeth; with the  
*Spirits of just men made perfect*, with  
Grace, and nothing else but Grace.

Joh. 16. 7.

And for this end (usually) God doth remove from us the Relations in which we took the greatest delight and complacency, namely for the *correcting of our sensuality*; and for the awakening of us, to a more spiritual and heavenly improvement, either which we have with Saints on Earth, or which we may with Saints departed, in their separate and heavenly state.

Upon this very account our Lord tells his Disciples, *It is expedient for you, that I go away; for if I go not away the comforter will not come; but if I go I will send him unto you.*

The removal of Christ his Corporal presence, made way for his presence in the spirit; many times the sensual and Earthy part of our desirable Relations, stands between that spiritual traffick we might have with them, and that heavenly fruit, we might reap from them; in which case, God sees it expedient to take them from us.

My Beloved, Is there such gain to be made by the loss of our gracious friends? Is our spiritual life bound up in their premature death? Let us study to experience

It was our *folly*, that we did put God to exercise us with so sharp a Discipline; and that may keep us from murmuring; have we not procured this unto our selves? *Jer. 2. 17.*

But now not to profit by this Discipline, will be our *sin*, and the aggravation of our sorrows. I have observed that there is in every affliction and mercy that is before us, a blessing and a snare; a blessing in every affliction, and a snare in every mercy; yea both in both: Now then it is worth our serious thoughts, what a tremendous judgement it is, by our blindness and folly, to run into the snare, and to lose the blessing; pray we for eyes to see the snare, and for grace to avoid, and to discover the blessing to improve it. Lord God (said Abraham) what wilt thou give me seeing I go Childless? God had denied him one Blessing, and he begs of God to make him amends for it, with something as good or better. Do we likewise say we to him, Lord God, thou hast taken away my Wife, my Child, my Mother, my gracious friend; what will thou give me, for *ber*? Our friends are a Loan,\* whom when we cheerfully resign up to God, God accounts himself our Debtor, and he gives us leave to plead the Debt, and not to let him go until he hath paid it; with such holy incivility God is well pleased; let us then come with

G

boldness

Gen. 22.

16. 17.

\* 1 Sam. 2.

20. &amp; 1.

28.

Vis ista

non ingra-

ta est De-

sed vehe-

menter ap-

cepta.

Calv.

upon Ja-

cobs

wrestling.

*boldness to the Throne of Grace*, and say, Lord thou hast deprived me of my sweet *natural* and *evangelical* society with my dear Relation; Lord compensate it in a *spiritual* converse *with*, and an heavenly imitation of her graces, that I may be like her in faith, in patience, in holiness, and in every other fruit of the spirit, wherewith she was beautified: *Let a double portion of her spirit rest upon me*, and the debt is paid.

A *Motive*.  
It is an  
Antidote  
against  
Sorrow.

A fourth *Motive*, A serious imitation of her Graces, will prove a *Sovereign Antidote* against *excessive* sorrow for her loss.

It is a fruitless trouble to go to the Sepulchre to weep there with *Mary* and can only serve (if alone) to adde to our affliction; and surely while we do *aggravate our loss*, we do also *aggravate our sin*, and do as it were summon God to our Tribunal, and there accuse him of *Injustice*. While we *weep with Rachel*, and *refuse to be comforted*, we do suddenly *throw away the mercies we have*, and say as it were, Nay if God will not let me enjoy this mercy, let him take all: Thus we despise the mercies we enjoy. *I will go down into the Grave to my Son mourning* said old *Jacob*, when he thought, he had lost his *Joseph*: Sorrow makes him to say he knows not what; go down into the grave! and what if he did? Could he have imbraced his

*Joseph*

Gen. 37.  
35.

Joseph there? Is there any converse in the Grave? Or do the dead comfort one another? Excess of sorrow obnubilates reason, and maketh us lose our selves after we have lost our darlings. Oh how much better is it, to take up their graces by an holy imitation; Elisha got more by taking up *Elijahs garment*, then he would have done if he had stood still, crying, *My Father, My Father*, &c. the *Mantle* of the Saints graces, will help us to divide the *waters of affliction*, that we may go through them, and not be drowned with overmuch sorrow; partly, by *diverting the stream* into another Channel!, a right Channel; a due comparing our selves with such Patterns, will discover to us wherein we are defective; and so lead us to mourn after a godly manner, rather for the want of their graces, then for the loss of their society; to keep out such complaints, Ah how unlike am I to my dear *Wife, Child, Sister, Friend!* how do I fall short of her meekness and humility; of her seriousness in Religion; of her close walking with God; of her charity, with, patience, &c. Oh wretch that I am! how shall I come to be like unto her? Why now, this is a sorrow, that will bear its own charges, and better our hearts! Such tears will serve to wash off our spots and blemishes! blessed are they, who (thus) mourn.



Heb. 12. 22.  
23, 24.

And partly, our continual eying of the excellencies, will present us with fresh evidences of their glory in heavenly places. This will serve (from time to time) as a perfume Handkerchief to wipe off tears from our eyes. *Well, why should I weep? She is happy, my loss is her gain; while I am mourning on Earth, she is triumphing in Heaven; while I am weeping amongst sinners, she is singing Hallelujahs in the Celestial Quire of Saints and Angels; while I lament her absence, (having now experienced the Change) would not want one hour of the Communion with the innumerable company of Angels, the general assembly of the first born which are written in heaven; and with God the Judge of all, and with the spirits of just men made perfect, and with Jesus the Mediator of the new Covenant.* I say, she would not want one hours Communion in Heaven which she now possesseth, a thousand of the best daies that ever she spent with us in the Land of the living.

And lastly, This continual beholding example, will dry up the stream of our sorrow while, thereby we shall (in Gods way) see to our selves a future fellowship with her glory. God hath linked Grace, and Glory together by an unseparable connexion; that if we carefully mark every step of Saints holy feet, of which they have left

any print, and endeavour to tread exactly in them, It will infallibly bring us to *their* glory; *what God hath joyned together all the Powers of darkness, shall never be able to put asunder.* Here is work, *Christians*, infinitely to bear its own charges, and compensate your labour with *unspeakable reward.*

A fifth *Motive*; An exact imitation of her eminent graces, *is the greatest honour we can lawfully put upon her.* As it is our trust worshipping of God to labour to be *like him*; so to imitate our gracious friends, is the highest veneration they are capable of; should we bring Oxen and Garlands, to do sacrifice unto her, as *Jupiters* Priests would have done to *Barnabas* and *Pau*, *Act. 14. 13.* Or should we pray unto her and worship her as the *Papists* do to their Saints and Images, we pay her an honour *not due*, which would be a fruitless piece of *Idolatry*, as to her, *Sacrilegious* as to God, and pernicious as to our own souls. Whereas conscientiously to insit in her steps and to set her up as a pattern for our religious imitation, will be a laudable Testimony before men, that she was highly honourable in our eyes; and a sacrifice wherewith God is well pleased: And this hints,

A Sixth *Motive*; Carefully to follow her pious example, is the best thankfulness we can render to God for her,

5. *Motive.*

The greatest honour we can do her.

*Ea demum est vera religio imitari quem colis Lactant.*

6. *Motive.*

The greatest expression of our thankfulness to God.

Two things are to be done if we would be thankful; The first is to see God in those graces and qualifications wherewith she was beautified. To commend her for her holiness, meekness, love to God and his Saints, fellow-feeling with Gods suffering people, her faith, patience, her wisdom, temperance, prudence, mercy, &c. and no more, were to magnifie *Her*, but to neglect *God*; as if she had made her self to differ, or had shined by vertue of a self-born light. She was thus and thus, I, but who made *her so* ? Here's our thankfulness to acknowledge God the fountain whence all these streams of perfection did *emanate* and issue forth ; So it was with those, *they returned glorifying of God, who had given such gifts unto men* : This is right to see God, and to admire God in the gifts and graces of his servants, to look upon all the excellencies of the Saints as so many Reflections of the divine nature in them.

To *overlook* God in the graces of the Saints, is pride and *ingratitude* ; but to *deny* God, were *Atheism*. And as often as we call to mind the graces of our dear friend or friends, let us contemplate and admire the infiniteness that is in Jesus Christ of whose fulness they received, and grace for grace, and yet in comparison of whom, her brightness was but darkness, and her perfections  
(pardon

ould pardon the word) but small sparks of that  
 sun of Righteousness, but little drops of that  
 immense Ocean of divine fulness that dwells  
 in Him.

The second expression and testimony of our  
 thankfulness after our owning of God, and a-  
 scribing all the glory to God, I say the second  
 thing is, To write after her Copy, to imi-  
 tate those virtues for which we would be  
 thankful; while we labour to be like her, *we do*  
*really bless God in expressing the true end and*  
*design of divine Grace, in leaving such a piece*  
*of heaven so long in our Custody; improvement*  
*of mercies is our best thankfulness for mercies;*  
 while we do indeed *make use of such living*  
*Directories for our better glorifying of God,*  
 we do *offer him praise;* and ordering our con-  
 versations aright, we shall (in the end) see  
 the salvation of God.

A Seventh *Motive*, A severe and constant  
 imitation of her worthy example, will be a  
 blessed expedient of *entailing Religion upon*  
*our family;* while each surviving Relation,  
 (Oh that it might be our honour) shall real-  
 ly endeavour in our persons to derive down a  
*practical memorial of her Piety,* we shall keep  
*Religion alive in the Family,* and teach our  
 posterity how to glorifie God.

Although Saints do not propagate Saints by  
*natural Generation;* yet may even the *barren*  
*womb*

7. *Motive.*  
 Hereby  
 we shall  
 entail  
 Religion  
 upon our  
 Family.

womb. and dry loynes, thus propagate Saints, by  
*spiritual Imitation* of the holy lives of them that  
 have gone before us. Thus the *Fathers to the Child*  
*Isa. 39. 19* *As an* may make known Gods truth. The Grandmo-  
 ther Lois to the Mother Eunice, and the Mother  
*2 Tim. 1. 5.* Eunice to her Son Timothy, propagate the Faith.

Certainly holiness may be transferred by Pattern  
 as well as by Precept, from one generation to a-  
 nother, and it is not education will do it without  
 example; the eye is the more creditable Informer  
 then the ear. Teach we our Children and Families  
 so that they may see us: If our practice contra-  
 dict our precepts, we bid them (as it were) not be-  
 lieve us; and take the next course to make them  
 Atheists. Let us labour by both, to leave an Holy  
 Seed in our Families, of whom we may comfort-  
 ably say when we come to die, (as our Lord did  
*Pf. 22. 30.* upon the Cross) *My seed shall serve him, it shall*  
*be counted to the Lord for a Generation.*

Eightly and Lastly, By this means (through  
 divine Grace) We shall provide for Death-Bed  
 Comfort. As in reference to our dear Relation  
 who is gone before us, Her Graces and gracious  
 life, testifieth comfortably concerning Her, that  
*Heb. 11. 23* she is blessed in her death, she dyed in the Faith.

So our sincere and vigorous imitation of those  
 graces, will bear a Comfortable Death-Bed Te-  
 stimony of our future blessedness also. Confor-  
 mity to her in Grace, will (by Scripture warrant)  
 conclude a future Conformity to her in Glory; we  
 being followers of her in Faith and Patience,  
 (as she was a follower of Abraham, and other  
 Believers in their several generations) we shall  
 together with them and her, inherit the promise.

*Vid.*  
*Motive. 4.* But this hath bin already hinted, and therefore  
 3. Branch. we shall insist on it no further.

*Soli Deo Gloria.*

FINIS.

by  
ha  
bil  
no  
het  
h.  
ern  
to a  
out  
me  
the  
tra  
t be  
hem  
Holy  
for  
I did  
shall  
ough  
b-Ba  
tion  
acion  
that  
F those  
l Te  
nfor  
ran  
y; we  
ience  
other  
shall  
mi se  
etore